

THE CHINESE RECORDER

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EDITORIAL REVIEWS

"The Agricultural Mission Movement"

What are *missionaries* thinking and doing about agricultural missions? What is needed in the way of effort and preparation to make their service in this field adequate to the vast extent thereof? These and other questions are answered in a study of "Agricultural Missions" by Arthur L. Carson, which is based on the experience of two hundred and thirty-six missionaries living in thirteen separate mission fields. The study will repay careful perusal by all interested in this aspect of modern missions.

Modern agricultural missions were launched in 1907 and the first meeting of the International Association of Agricultural Missions was held in 1920. The attempt on the part of missions to apply "modern science to the improvement of farming," is thus relatively young. As a matter of fact, to some extent, this study treats agricultural improvement as a part of rural reconstruction in general. Interestingly enough it is the Christian college and the rural church which are noted as most frequently associated with agricultural missions. That schools should be interested therein is due, in large part, to the large proportion of their students who come from the country.

The types of work involved are quite numerous but the degree to which individual missionaries are actually engaged therein varies considerably. The range of work carried on runs between those who

teach something bearing on farm life, through those who engage in some small agricultural enterprise, to those who give their whole time to developing and improving agriculture on a basis of scientific research. "Cooperative organization, "it is noted," has a peculiar appeal for missionaries, but the record of achievement, so far as it is revealed in this study, is a rather dubious one." This is a somewhat surprising statement in view of the fact that cooperation in this field should be relatively easy.

The number of those engaged in "formal (agricultural) research projects under mission auspices is evidently small." A careful estimate indicates that "in 1929 there were no more than two hundred men, serving under Protestant mission boards of the United States and Canada, who were known to be carrying on agricultural or specialized rural work. This is only four per cent of the approximately 5,000 men employed by the same boards." Some who are called "agricultural missionaries" are interested in agriculture largely as administrators of an educational program for country people. Some undaunted by lack of technical training have plunged determinedly into the practical problems of their people. Others have been more cautious about entering unknown fields. "The actual amount of time given to agricultural or specialized rural work is much less than might be expected," though it has steadily increased. "The largest proportion is found in the case of the agriculturists, but even their average is less than fifty percent."

To read this report is to realize that the agricultural mission is something that has evolved partly through interest therein created in students preparing for mission work but more particularly as a result of the tremendous pressure of the needs of those whom the missionaries sought to serve. For thirteen years it developed without guidance: for the following thirteen years with partial guidance. In consequence specialized preparation therefor and specialized attention thereto are still inadequately organized. So far the giant need is being tackled by Lilliputian efforts only.

Dr. Carson states that the claims of this type of work need attention in seminaries and other religious training schools. This might be given either through the organization of separate courses or by including the topic in courses on "Missions and the Rural Church." He urges, also the securing of a large number of educators and ordained missionaries who have training and enthusiasm for rural work, as well as practical ability. In addition there is needed a smaller number of well-trained specialists in fields of agriculture and the related sciences of rural development.

This enlightening study concludes with an outline of "Principles which Should Receive Consideration in the Development of an Agricultural Mission Program for any Region." This outline is as follows:—

1. The mission agricultural program should be accompanied by a careful study of both the local situation and the larger trends.
2. It should be part of a larger program which is carried on in cooperation with all agencies working in the same field.

3. This larger program should contain the elements of research, leadership-training, and extension.
4. It should be organized with regard to the all-around development of the rural community.
5. In any section of the larger program, there should be selection of and concentration upon strategic lines within reach of the resources at hand.
6. It should be built upon principles of self-help and native leadership.
7. It should be undertaken by mission forces from the standpoint of Christian service, including the development of an indigenous church with the vision of service and scientific enlightenment.

CHINESE MISSION OF RECONCILIATION VISITS JAPAN

In the early part of the summer of 1933 three Chinese Christian students spent two weeks among students and educators in Japan with a view to bettering the relationship between their two countries. They were Messrs Wang Kwei-sheng and Chang Hsueh-yen; and Miss Li Sze-Djen of Ginling College, Nanking. Interesting reports by two of these students and an account of their mission by a missionary associated with them are given in *The Bulletin and Newsletter* of the "China Fellowship of Reconciliation."¹ There was some adverse criticism of the trip when proposed. Some critics, indeed, were inclined to think that such a mission should be undertaken after the Japanese had made an advance in that direction. The Chinese students themselves, however, felt that in manifesting Christian love they should not wait for others to make the first move.

While in Japan these three Chinese students had free access to many groups in a number of centers. The groups they met were usually small. What they lacked in size, however, they made up in interest. In them they talked quite frankly about what Japanese militarists had done in China. Their Japanese audiences were willing to talk freely in return and were usually sympathetic. Open-mindedness marked these gatherings. Only one instance where preparations were made to talk against them is reported.

Press censorship was found to be very effective except where it concerned favorable propaganda for recent military aims and events. One of the visiting Chinese students stated that "generally speaking the religious character of the Japanese people seemed stronger than that of the Chinese." Appreciative reference was also made to the orderliness and cleanliness of Japan as compared with the disorderliness and unsanitariness of conditions in China. It was noted, too, that military training is so much emphasized in Japan that, as students there told them, "even the positions they get after graduation depend very much on the success of their military training."

Among those they met they found many Christians and non-Christians who are opposed to Japan's war policy, some uncompromisingly so. "But on the whole," writes Miss Li, "probably due to the strongly suppressive government or perhaps to some unprogressive Christian leadership that exists in all countries, the Christian

1. September, 1933.

(Japanese) students seem to be looking to Communism and Fascism to reform the social order." One final impression of this mission was that "those who would undergo risks for peace (are) a very small number; this small number, however, is valuable."

Many Japanese students were found to be "rather critical of Kagawa for not having given more positive leadership to the Christian opposition to war." This item of information is taken from a report on the mission by Luther Tucker. The three Chinese students themselves had an interview with Dr. Kagawa. "What can Christians do in this crisis?" they asked him. "Before anything else," he replied, "Japanese Christians must repent for the suffering and destruction that has been wrongly inflicted on China. . . . Chinese Christians should advocate that the Chinese race conquer by culture; they should not try to compete with Japan and the West in military power, because that would be a setting back of evolution." He stated, also, that, "If Japanese Christians should rebel now it would mean that even the love philosophy of Christianity would be stopped in Japan." Dr. Kagawa expressed himself as feeling that Japan will not succeed in her venture on the mainland. "The fact that the Japanese have less agricultural ability than the Chinese," he is quoted as saying, "and the wonderful racial power of the Chinese for independence movements would prevent success to the Japanese in Manchuria." Dr. Kagawa himself asked these Chinese students as to what *he* should do in this critical situation, "Which do you advise, education or prison? . . . It's very easy for me to go to prison now. It's very difficult in Japan to educate for peace." "In unquestionable sincerity Dr. Kagawa has chosen the (educational method), not just abstract teaching, but education coupled with active practical work in 'building the basement of the new society.'" Miss Li admits quite frankly that she did not know how to answer Dr. Kagawa's question. "During the days of the Japanese invasion," she writes, "it had been a very practical difficulty in my mind that I couldn't accept the long course of education or character building as the satisfactory solution. . . . I have wondered, perhaps ignorantly or childishly, whether the imprisonment for justice or peace, of such a great world leader as Dr. Kagawa would, or would not, save the world from injustice and cruelty."

In the way of results looking to the organization of Christian opinion in this situation not much came out of this trip. Some reference was made, it is true, to the possibility of Japanese students sending a return delegation to China. Miss Li concludes that, "The Christian student groups of the two countries do not seem ready yet to cooperate, though this trip may hasten such cooperation." This was a mission of reconciliation. Its effects were mainly psychological and spiritual. That it made a deep impression is evident. As a brave Christian venture it is a vital challenge to Christians in both countries to do more and go further in relation to this critical situation than they have so far done or gone. It shows, moreover, that some Chinese Christians are trying to test out the Christian way of meeting such crises. Finally it indicates the existence of a potential force for Christian influence in this area of conflict as yet unutilized because unorganized.

THE LAYMEN EXPLAIN THEMSELVES

When "Re-Thinking Missions" was published its sponsors anticipated criticism of its contents. They were not disappointed. They hoped, also, that it would cause Christians to think intensely. It has! The first excitement attending its publication has passed. What it did, among other things, was to bring to the forefront of Christian consciousness those new ideas and approaches which were already emergent in the experience and efforts both of some missionaries and some of their supporters. It proved that new experimental thinking about missions is actually going on and tremendously expanded the area of such thinking. And now the collateral data gathered by the Fact-Finders has been made available in four volumes accompanied by three volumes of "Regional Reports" of the Commission of Appraisal. One of each of these two series deals with China. So far only a very few of these volumes have been distributed in China. For that reason we wish to draw special attention to the *Introduction* to these seven volumes written by Prof. Wm. Ernest Hocking and published in Volume I, "India-Burma." In this *Introduction* Dr. Hocking explains how the one-volume summary came to be written and answers briefly some of the criticisms of that document. This explanatory *Introduction* merits wide reading. Since but very few of our readers have been able to see it we shall be glad to send on request a copy of a reprint thereof now available.

Here we make reference to only a few of its major points. Dr. Hocking states that the necessary limitations of "Re-Thinking Missions" forced the sacrifice of "any adequate review of the history of missions" as well as much narrative and illustrative material. The actual perspective of its writers could not be crammed into one such volume.

"The preliminary stage of Protestant missions in the Orient is past; a new stage is opening," declares Dr. Hocking. "It is the element of changelessness in religious truth which requires—I do not say permits, but *requires*—changes in methods and policy as the world changes, and as our conceptions of Christianity develop." "It is because religious verity is final and unchanging that our appreciation of it must grow." "The mission then, is based on a religious certainty and imperative—not first of all on a human disposition towards distant lands." "The Christian impulse of good-will.... requires to be stabilized and confirmed through unison with the church as the living conscience of Christendom." "The rebirth of certainty can only come, first by a patient and unreserved encounter with all the *uncertainties*.... and then by a deepened prayer of the heart for a contemporary touch of the reality of God." To exhibit the "uncertainties" and changes that must be faced was one aim dominating the preparation of this document.

"'Re-Thinking Missions' has its theological elements, though there was no need," this *Introduction* continues, "for concentrating on its theology, but that has happened." The Report, indeed, makes no attempt to state a system of theology. "In two senses....there

is no such thing as 'the theology of the Report': there is no complete statement of theology; and there is not one theology, but a working union of fifteen theologies." What theology there is, "is the kernel of agreement" on which the Commissioners could "co-operate and co-judge." To them "cooperation was a mode of thinking." The divergences among the fifteen concerned, apart from this kernel, which is not their "composite creed," were thrice expressly pointed out in the Report and their importance reaffirmed. The nucleus of common thinking outlined therein was not intended to be the "theology of the Report." The Commissioners stressed the fact that "*differences are essential*; and that all issues of creed must ultimately be faced." They were "facing toward a remedy of the scandal of Protestant divisiveness; but a remedy without compromise, without that faithless and inwardly contemptuous 'toleration.'" They sought to begin with the *simplicities of faith*, rather than with its profundities; and then to engage in the long conversation of cooperative activity, in which what we vainly try to say in words finds slowly its due translation into deeds and the spirit of deeds. Then what we truly mean will make itself felt, and we shall *work our way* into unitedness of thought." Nevertheless, the "Report will ultimately stand or fall as it has grasped or failed to grasp the central meaning of Christianity to the world of men." It is further asserted that the attitudes of the Report are *not* "the symptoms of a hesitant and feeble, a tolerant and weakly 'liberal' Christianity, from whose soul conviction has fled." A radical difference of substance between Christianity and non-Christian religions is noted. And yet, "It is not great faith—it is little faith—which cannot trust itself to natural companionship and the generous recognition of spiritual worth where it exists, nor admit its need to learn, even from those it would teach, nor believe in the inherent power of the best to approve itself the best."

Perusal of this *Introduction* reminds us that divergencies among Christians are often due to the different meanings they put into the same words. We are glad to see that while the Laymen deem it wise to explain themselves they are standing by their original convictions. We hope all our readers will read and ponder over this *Introduction*. In a sense it is an hindsight statement; yet it gives some of the heretofore unexpressed ideas which were in the minds of these Laymen when they wrote "Re-Thinking Missions."

We may well conclude this brief summary of a significant comment on "Re-Thinking Missions" by giving, in addition, its "seven major issues" as outlined by Professor Basil Mathews at the Twenty-Second Annual Conference of Missionary Societies in Great Britain and Ireland held in June, 1933. These are:—(1) Fellowship with men of other faiths in the quest for truth; (2) naturalization of the church in a more adventurous spirit; (3) concentration; (4) drastic reduction of the subsidies from west to east which have created too much unwholesome dependence; (5) the sense of a mission to the community as a whole; (6) more vigorous cooperation in the shaping of policy; (7) the raising of the level of personnel. On some of these very issues this *Introduction* throws additional light.

Fukien Folkways and Religion*

LIU CHIANG

ONLY those folkways that are, from my viewpoint, related to religion will be treated. I do not intend to treat in detail those peculiar Fukien folkways that have little or nothing to do with religion; nor shall I eliminate those folkways that are held in common with other localities if they are related to religion.

Before going any further it is imperative to note that in China, not to say Fukien, we have no cult that may strictly be termed a religion, if we define religion as a kind of devotion to God, transcendental or immanent. Religion in China that is worthy of its name is the religion of the mass, which is, at its best, a hybrid cult of magic, superstition, animism, and ethics. It is essentially practical and ethical; and we may say that the religion of the mass is devotion to the welfare of the community of which the deities and spirits are rulers. It is quite unnecessary for me to define the term, "folkways", for it is self-evident, though coined by W. G. Sumner. I shall deal with this subject under three headings: 1. Festivals and Religion, 2. Ceremonies and Religion, and 3. Local Cults in Fukien.

Festivals and Religion

1. The New Year's Eve. In the New Year's Eve Festival Heaven and Earth are worshipped. The ceremony consists in offering tea, wine, and viands in the courtyard in which incense is burned by the head of the family. He prostrates himself on the ground and clasps his hands together with the incense sticks, saluting Heaven and Earth three times, at the center, the left hand side and the right hand side. These sticks are then stuck into the slit in the steps and pillars. It is interesting to notice that Heaven and Earth are never worshipped with any image present; it seems that they are considered as powers rather than anthropomorphic deities. The origin of this cult is as old as history itself, having been brought to Fukien in the West Han Dynasty when the Chinese entered this region.

2. New Year's Day. On the first day of the year the Chinese often take vegetables or vermicelli rather than flesh. This practice was initiated in the T'ang Dynasty when a certain Mr. Li was appointed the genius of vegetation. Of course, this was due to the influence of Buddhism, which religion taboos flesh eating. However, it has been alleged that this is done to alleviate one's sins as it pleases Heaven to abstain from eating animal food. The first day of the year, being the beginning of Spring (so it is believed), and

*An address delivered July 25, 1933 to the Kuliang Religious Education Conference.

the season of production, should at least be dedicated to good or kind work. Heaven always detests the destruction of life, hence vegetarianism. Again, on the same day no one should allow such terms as "no" or "death" to drop from one's lips, for "no" means extinction, while "death" is the opposite of "life" or birth.

3. Meeting the Spring. The Meeting of the Spring usually takes place on the first evening of Spring, though it may vary in different villages. Formerly a paper bull was made to which a dinner was offered. Masters of ceremony kneel before the animal. The meeting of Spring is a worship of the God of Spring or Deity of Verdure, called Hung Chu (鴻拘). A feast is prepared which is first offered to the deity.

4. The Lantern Festival. The religious significance of the Lantern Festival lies in two things: first, it is the home-coming day of the spirits of departed ancestors; second, it augurs the prosperity of the house in the number of offspring. Taking up the first meaning we find that lanterns are often placed at cross-roads to lead the spirits to their right destination. The second meaning is rather irrational. In Foochow colloquial Lantern or Ting (燈) and Person or Ting (丁) sound alike, so that lantern becomes a corrupted form for person. For this reason the house in which many lanterns are lighted portends an endless chain of offspring. But the lanterns must be presented by the maternal grandmother or maternal aunts of the children. For one child two lanterns at least are purchased; for two children at least three; the more the better. The lantern festival pleases the ancestors who are anxious to see that their line is unbroken and prosperous.

5. The Passing of the Ninth (過九). The passing of the ninth which takes place on the twenty-ninth of the first moon is distinctly a Fukien festival. In the morning of this day a breakfast of rice gruel or congee is cooked with sugar (brown in color), dragon eyes (alias Lungyen), dates, pea-nuts, and other fruits and nuts. Anyone whose age falls on his or her ninth year, or a number divisible by nine is often presented a bowl of this gruel so that he or she shall pass the year peacefully. The origin of this festival is to be found in the filial piety of a Buddha, the king of hell, the Chinese Pluto, or Ti-Chang Buddha. Before he became king, his mother, who happened to be immoral and lascivious, had been imprisoned. In her dismal cell this woman was overcome by hunger. She told her son in a dream that he should send her a bucket of congee through the porter; this he did, but unfortunately it was all devoured by the porter. The mother then told her son that the congee should be handed to the porter with its coat sprinkled with dust so that the foolish porter would not dare to take what looked like a dirty meal. The son did accordingly what she bid on the twenty-ninth day of the first moon in the thirty-ninth year of his unworthy mother. Ever since this custom has been handed down that a son always prepares congee for his mother on that day; but instead of dust sugar is used.

6. The Birthday of Tu Ti Kung (土地公). The birthday of the Tutelar God, or God of Wealth, falls on the twelfth of the

second moon. Companies, shops, stores, concerns, and especially local banks celebrate the occasion by offering sacrifices and giving banquets in the hope that the deity will bless them and that they may prosper in business.

7. Tomb Festival. Prior to the Tomb Festival Day people often make a pancake by mixing wheat with the flowers called autumnal chrysanthemum; but as soon as the day comes the practice ends. Now this festival is a kind of Spring Sacrifice which falls on the Pure and Bright Day called Ching Ming. The families which have common grounds, the revenues of which are set aside for the upkeep of the cemetery, hold a feast on that day; every male in each family, even if he be a small boy, has a share; girls and women are denied the privilege unless the common ground is bequeathed by the female. Thus in Mingtsinghsien, which is my village, women are given a feast which is denied to men. After breakfast all proceed to the tombs with shovels and picks to trim the ground, burn thereon mock money, and offer before it food, wine, and tea. It is believed that the essence of the food will thus be extracted by the spirits of the ancestors, and that the mock money will be spent by them in the nether world. They then eat a dinner near the burial ground if the weather is bright and clear, but at home if it rains. Meanwhile willow branches are placed at the gate or doors to ward off spirits that do not belong to the house. It is said that ghosts come out in great numbers during the Tomb Festival Week.

8. Summer Equinox. On this day in some districts in Fukien people make wheat cakes and offer them to the God of Fire, or the Red Deity, known as Chu-Yung (祝融).

9. The Fifth of the Fifth Moon (端午). The festival of the fifth of the fifth moon has two origins. First, it is celebrated in honor of Chu-Yuan (屈原), a minister of the Chu principality in the Chow Dynasty on the one hand; and of Miss Chao Wo (曹娥), a filial daughter of the Han Dynasty on the other. The prince of Chu (楚) was so foolish a sovereign that he listened to the advice of traitors, lost his territory and was himself taken captive to the state of Chin (秦) where he lost his life. Prior to these disasters Chu Yuan presented petitions of remonstrance but slanderous tongues gained the ears of the prince and compelled him to resign. He, therefore, retired to write a few volumes of essays which rank among the highest in Chinese literature and then committed suicide by drowning himself in the river of Yilo (汨羅). Later on, the people who desired to worship him threw rice into the river; but the aquatic animals made feasts of it, he himself being unable to get any. Then he appeared in a dream to some people telling them that the rice meant for him should be wrapped in bamboo leaves. This is the origin of Tsungtze.¹ Meanwhile some people who held that his corpse should be looked for rowed a boat to the quarter where he was supposed to have been immersed. This originated the custom of the Dragon Boat.

1. A triangular dumpling with meat in its center and wrapped and cooked in bamboo leaves.

In the Han Dynasty a certain Miss Chao was being pressed to marry against her wishes, but she refused on the ground that her parents were too old to take care of themselves and she had to serve them as long as they lived. After their death, she was again asked to wed. Upon this, she at once cut off her nose and thus deformed herself. When she failed to find any sympathy from her kinsmen, she committed suicide in the Yangtze. She was then considered a chaste virgin who would forego her life for virtue, and a temple was erected in her honor. Some believe that the Dragon Boat was made to search for her corpse.

10. The Seventh of the Seventh Moon (七夕). The evening of the seventh of the seventh moon may be called the Chinese Valentine Day. Legend says that a weaving damsel or spinster, daughter of the God of Jade, was united in wedlock with the Cowherd that tended flocks by the Milky Way, called the Heavenly River. The marriage proved happy, but the weaving damsel who used to weave silk of cloud and skirts of rainbow became so lazy that she almost ceased work. For this reason the father-in-law forbade the union of the couple allowing them to meet only once a year on the seventh of the seventh moon. As the couple are separated from each other by the Silver Stream (another name for Milky Way) a bridge is made across it on that night by jackdaws. To this Weaving Damsel girls offer fruits, consisting of melons, dates, wine and tea; and ask for skill in embroidering work as well as the blessing of being matched to a good consort. Many legends are rife about the moon. One mentions that the wife of Hou Yi (后羿), an officer of the Hsia (夏) Dynasty, seeing that her husband had become an usurper escaped into the moon where she became known as Chang O (嫦娥), the Chinese Diana or Aphrodite, unsurpassed in beauty. Another says that Wu Ken (吴刚), a student who disobeyed his master was punished by being banished to the moon where he has to hew the cinnamon tree till it grows no more; but the more he hews it, the taller it grows.

Still another legend is that a frog inhabits the moon and that it is this creature which gives out the light. The last is, that there lives in the moon a rabbit that is fond of beans. For this reason many people offer him beans and then distribute them to each other, especially to those of the other sex. Those who distribute the most to others are likely to enjoy the love of the other sex during the next life.

11. Puan Tuan (般段). This is a festival of spirits which often takes place in about the middle of the seventh moon. In some villages mock money is burned before the cemetery and fruits offered to the deceased ancestors. It is supposed that the City God goes out to make rounds on the evening of the fifteenth of the seventh moon. Now, the Chen Huang (城隍) or city god cult originated in the Chow Dynasty, the jurisdiction of the deity being over the city walls and the ponds in the vicinity. He oversees the souls of the whole city, and it is on this night that he goes out to collect ghosts that have been drowned recently. Edibles

are offered, sham paper money is burnt. During that night lanterns are lighted; and these are usually made with the half of a water melon rind, in which a light is placed. These are set adrift on the ponds and rivers so that the souls of the drowned may find their way to rebirth. The first city god of Foochow was Chow Chang (周章), who sacrificed his life for Emperor Kao Tsu of the West Han Dynasty (漢高祖) when he was captured and cooked to death by Hien Yu (項羽), the enemy of the emperor.

12. The Autumnal Ancestral Sacrifice. In some districts in Fukien, like Mingtsinghien, another ancestral sacrifice is held in the eighth moon beginning from the first and ending sometimes on the last day of the moon, depending on the allotments of farms bequeathed to the offspring. Mock paper money is burnt, sacrifice offered, and feasts held.

13. The Mid-Autumn Festival. The fifteenth of the eighth moon is celebrated for no other reason than the fact that this celestial body shines the most brightly during that night. It seems to have been initiated in the T'ang Dynasty by Emperor Ming Huang (唐明皇). To the moon offerings are made. In the feast cakes called "moon cakes" are necessary, meaning full and round for the family and prosperity for lovers of different sexes. To the Old Man under the Moon, (月下老人), the god of match-making, offerings are also made.

14. The Birthday of Confucius. This takes place on the twenty-seventh of the eighth moon. Incense is burnt, prostrations are made before his tablet or image in the temple. No feast is held.

15. The Double Nine (重九). On this day, the ninth of the ninth moon, scholars alone prepare a feast on an elevated ground where they eat crabs, drink wine, and enjoy the sight of the chrysanthemum. They then compose poems and comment on the old texts. Meanwhile children fly kites in the air. The origin of this festival was in the Tsin (晉) Dynasty when the life of a man by the name of Huan Ching (桓景), was saved by a fortune teller. He was informed that on that day he should escape to a promontory to free himself from calamities. At dusk upon his return he discovered that his domestic animals,—hens, dogs, and cats,—had died a violent death. Here lies the teaching that man should make his own fortune, and should escape from misfortune when he sees it. Crabs, which signify cross-action and war, should be eaten; chrysanthemums which represents retirement should be admired. Many people want brothers to be together on that day to decorate the doors with a kind of flowers like cock-crest called Chu Yu (茱萸).

16. The First of the Tenth Moon. This day again is a feast for the deceased. People purchase colored paper with which every kind of winter clothing is made. Then these and the mock paper money are burnt before the cemetery. On the same day the city god again makes his round. This is called "Letting the Spirits" or Fuang Kwei (放鬼). Sham paper money is burnt before the deity and at the crossroads.

17. The Winter Solstice (冬至). This festival falls on the third day before Yuletide. Every family makes sugar balls, or millet flour balls, coated with pea-nut powder. It is most desirable that every member of the house be present, as the ball signifies perfection or the whole of the family. Offerings are made to ancestors and they are supposed to be interested in seeing every one of the household in healthy condition at the beginning of this bitter season.

18. The Sacrifice to the Genius of the Hearth (祭竈). On the twenty-third day of the twelfth moon a sacrifice is offered to the Genius of the Hearth. On that day the daughters-in-law, who may be at that time with their own families, are obliged to return. Sweet meats, tarts, confections, candies, and cakes are usually served to regale the genius so that he will say nothing unfavorable regarding the family to the Supreme God of Heaven. Straw and grain are offered to feed the horse of the genius and a bucket of water to quench his thirst. Then three incense sticks are lighted, the inhabitants of the house prostrate themselves, and the genius is set ablaze. Then all eat the sweet meats. Usually the genius belongs to the Li family, for the deity was made by the Emperor of the T'ang Dynasty, which house was surnamed Li. On the next day the new genius assumes control. In some districts, however, the ceremony takes place on the twenty-fourth.

Ceremonies and Religion

1. Birth. A sterile woman often asks Madonna for a child, and very frequently she is worshipped and offerings of incense and vegetables made to her. Frequently an image of an infant is kept in the belly of the image of Madonna. The woman who can without using eyes locate the infant with her hands alone shall bear a son. Besides her, Tien Hsien Niang Niang (天仙娘娘), a Taoist goddess, is also worshipped. The latter is the daughter of God that dwells in Taishan (泰山), one of the five sacred mountains. Other inferior goddesses, that carry out her orders, are Chui Shen Niang Niang (催生娘娘), or the goddess that urges the birth of children; Sung Shen Niang Niang (送生娘娘), or the goddess that presents birth; Tse-Sun Niang Niang (子孫娘娘), or the goddess of sons and grandsons; Chu Shen Niang Niang (注生娘娘), or the goddess that injects the foetus germ. The last one is represented as riding on a unicorn or a phoenix, or borne on the clouds of heaven. She holds a child in her arms, thronged by attendant ladies who render her service. Again there is T'ien Hou Seng Mu (天后聖母) that holds the loftiest place in the Hall of Hundred Children (百子堂). Kwei Shin (魁星) the Star of Literature, is worshipped so that he may bestow upon the family a talented offspring who may win academic degrees. The God of War, Kwanyu (關羽), and the God Lu Shun Yang or Lu Tung Ping (呂純陽, 呂洞賓), is worshipped to obtain an illustrious offspring, the former being noted for his valor and virtue and the latter for his eminence in prediction and affording protec-

tion in hours of crises. Chang Kuo Lo (張果老) who rides on the back of a donkey is also worshipped to assure descendants to a newly married couple.

In case a child is ill, an amulet bearing the name of an idol is often hung around his neck. A charm with an envelope bearing his name and date of his birth is also placed in a conspicuous place in the house to ward off evil spirits from attacking him. Sometimes a vow is made by parents that if a child be born, he shall be offered as a devotee or adopted son to the deity. If the life of the child is in danger, and if by praying to certain deities, he is saved, then the parents will consider him to have been ransomed. Consequently they will have to offer alms to the temple in money or in kind.

Along the path of life every child is destined to pass thru a series of barriers or gates prior to the age of sixteen. Some of these are passed free of toll: The Four Seasonal Barriers (四季關煞), the Four Pillar Barriers (四柱關煞), the Barrier of the King of Hell (閻王關煞), the Barrier of the Gate of Ghosts (鬼門關煞), the Striking Life Barrier (撞命關), the Straight Difficulties' Barrier (直難關), the Gold Cock Well Barrier (金雞下井關), the Lower Appetite Barrier (下情關), the Hundred Days Barrier (百日關), the Broken Bridge Barrier (斷橋關), the Quick-Footed Barrier (急脚關), the Five Devils' Barrier (五鬼關), the Gold Lock Barrier (金鎖關), the Iron Serpent Barrier (鐵蛇關), the Bath Tub Barrier (浴盆關), the White Tiger Barrier (白虎關), the Buddhist Priest Barrier (和尚關), the Celestial Cur Barrier (天狗關), the Celestial Mourning Barrier (天弔關), the Broken Bowels' Barrier (斷腸關), the Opening Lock Barrier (開關鎖關), the Beating the Brains' Barrier (打腦關), the Barrier of a Thousand Days (千日關), the Night Weeping Barrier (夜啼關), the Hot Water and Fire Barrier (湯火關), the Barrier of Burying the Child (埋兒關), the Short Life Barrier (短命關), the Barrier of the Arrows of the General (將軍箭關), the Deep Water Barrier (深水關) and the Water and Fire Barrier (水火關).

In each of the passing barrier ceremonies a Taoist priest is asked to be present to chant scriptures accompanied by beating of drums and gongs while the child passes through an artificial barrier. If the child is little, the parent will have to carry him or her thru the barrier. Sometimes a horn is blown, devils are captured, and a feast is prepared.

2. Birthdays. On birthdays a person often takes vegetables; but more often he takes vermicelli and duck eggs. Vermicelli signifies long life, while eggs signify peace. But one has to worship the Southern Polar Star, (南斗) a deity that is in charge of the life of everybody. In doing so, one has to chant scriptures and offer food and wine to the deity that may or may not be at all represented by an image.

Often the Queen of the West (西王母), that resides in the Jade Pool (瑤池) is worshipped. Bread made in the form of peaches is offered to her; for legend says that the queen lengthens her life 3000 years by eating a single peach. So if one eats more than one, one is sure to live to eternity.

3. Marriage. In wedding two superstitions with a religious tint have to be noted. First, the God of Happiness has to be consulted when a wedding is to take place. Now this god rules over certain lucky days, and it is wise to let the event fall on one of these days. Moreover, he also rules over the destiny of every one. If the eight characters of one who is prosperous in wealth, health, and offspring should be harmonious with the two characters representing the day over which the god presides, then he or she should be chosen to open the bridal sedan chair. The second event that has religious bearing is that the couple worship Heaven and Earth before any other authorities.

4. Burial. In some places in Fukien right after the death of a person a report is made to Tu Ti Kung (土地公) asking him to treat the soul of the departed with hospitality. Meanwhile a club is placed in the right hand of the corpse and some food in his left hand. He will distribute the food to the Celestial Curs on his way across a mountain, and if they still pursue him, the club will be used to beat them off. On every seventh day before burial food is placed before the tablet of the deceased or the coffin asking the soul to take food. Sometimes on the second or third day the sons and daughters are required to pass over a certain bridge called the Bridge of Medicine. This consists of a tree with lamps. The tree is movable and as the main branches pass from one position to another the children follow them in succession. This is to show the deceased the right way to go to the southwest, where he will be transmigrated.

On the burial day two gods are worshipped that they may lead the procession to the right destination without being harassed, especially by the ghosts. Sham paper money is distributed to any ghost that happens to be on the way. Part of the sham paper money is burned so that the deceased shall have funds enough for expenditure in the other world; and part is for the king of hell to bribe him to be kind in treating the new spirit.

Like the people of other provinces the Fukienese are not religious, though they are superstitious. They, however, believe in the existence of souls, ghosts, and transmigration. A woman who dies of abortion, miscarriage, or delivery is considered a great sinner in the eyes of the king of hell. She rarely finds a chance to be reborn unless some other woman dies of the same accident and through her direct intervention. This woman is represented as a ghost with a green face, and in Foochow she is known as Shan Fu (產婦). Now Shan in the Foochow dialect sounds like umbrella, and so no mid-wife should carry an umbrella into the room of the woman who is about to be delivered of a child. Often a man who has earned or is going to earn a high degree, or who is an officer in

the house, will scare away the ghost of Shan Fu. Sometimes a fire placed at or near the sill will also keep her away. Many stories are rife regarding this and some of these have actually taken place even in the Union Hospital; but I shall not stop to describe them. An opponent to Shan Fu is the Lady of the Lobster, called in Foochow Ha-Niang (蝦娘). Now Ha and child sound alike, and so lobsters are welcome during delivery.

5. Tai Shan Shih Kan Tan (泰山石敢當). Any person passing through a village will often find a stone pillar designating Tai Shan Shih Kan Tan, and often wonders about its meaning. As I understand, Shih Kan (石敢) is a giant like Chen Tu (神荼) and Wu Lei (鬱壘) the giants of the gate that can devour devils or ghosts. By devil I do not mean the devas but those malicious beings that attempt to bother people and exalt themselves at their expense.

6. Kiang Tai Kung Chai Chu Pa Wu Ching Chi (姜太公在此百無禁忌). One will also find that the above characters are often written on a piece of paper and posted somewhere in the house. Now Kiang Tai Kung was the counsellor of Wu Wang, the founder of the Chow Dynasty. He deified many famous generals under him, but he himself was without a place in the pantheon. For this reason some scholars place him wherever there is a vacant place. Wherever he is, moreover, the scholars believe nothing uncouth dare approach.

7. Feng Lung (分龍). Feng Lung is the day when the Dragon is supposed to ascend to Heaven. No excrement should be exposed on this day lest the Dragon become vexed and refuse to carry water to Heaven, for in that case, drought is likely to prevail.

8. Eclipses and Comets. Whenever eclipses takes place, people beat drums and gongs. Believing that a monster is devouring the moon, they make a great uproar to scare the monster away. When a comet appears, disorder and plague often reign and the rulers are warned to amend their ways. There seems to have been some truth in this belief: for some astronomers have discovered that the tail of a comet is poisonous and will cause pestilence to prevail.

Local Cults in Fukien

1. Plucking the Lotus (採蓮). Sometimes in the fourth and fifth moons a group of five people often enter every village house to sell charms. The first man carries a triangular banner; the second, who has a pole on his shoulder, a gong in front and a drum behind which, hanging from the middle of the pole, is carried by the third man in common; the fourth man, an incense burner or a tin tripod; and the last an umbrella. These charms bear the name of certain idols but must be endorsed by the emperor (nominally). These charms will free the house from pest, cholera, and other disasters.

2. The Five Emperors (五帝). In Foochow are worshipped five deities, called Five Emperors, that are supposed to be in charge of plague and diseases of all kinds. It is said that in the T'ang

Dynasty five scholars, who had already earned the second degree, passed over Foochow going to the north where they never arrived. On the way they saw devils poisoning water in wells and pools, and told the villagers not to drink any water from these two sources. As they were accused of making false assertions, they drowned themselves in wells and pools to absorb all the poison of the water. Upon their death the villagers carried out their corpses, the faces of which were so much deformed that they looked like ghosts. They were, therefore, worshipped and in that year no plague worked any harm. For this reason they became popular and have been worshipped all over Fukien. These deities were made dukes, but how they acquired the title of emperor is a matter of conjecture. The five deities were, however, so unwise as to offend a Chekiang resident in Foochow before he became the prefect of the city when he was charged with stealing a hen. For this reason the images were once about to be destroyed when fortunately the worshippers carried them into the Temple of the War God. They were said to have quarreled with the War God who participated in the sacrifices offered them. This enraged the War God who was about to ask for house rent. Now the five deities wear costumes of different colors. The one in green is in charge of the diseases of the first two moons in the year, the one in red of the fourth and fifth moons, the one in white of the seventh and eighth moons, the one in black of the tenth and eleventh moons, and the one in yellow of the third, sixth, ninth, and twelfth moons.

Another group of five deities in Mingsinghien appears to have been pirates of the Hsiao family who look very handsome but are relentless at heart. They were said to have persecuted passengers who travelled in their vessels, robbing them of all their possessions and butchering them like hogs. A sixth deity surnamed Chang, an adopted brother of their's and older than they, is ugly in look but kind in heart. He tried to overrule his five brothers by preventing them doing wicked deeds. Being somewhat deaf he sits in front to hear the petitions of passengers.

3. Wang Tien Kung (王天公). Wang Tien Kung or the Duke of Heaven whose image is in the Temple on the Hill of Nine Fairies is worshipped by Foochow people for good health and immunity from pests. Tradition says Wang Tien Kung was originally a pirate. One day he met a woman whom he attempted to rob; but upon inquiry he found her a vegetarian who ate nothing other than sesame and water. He asked her, therefore, where she was going. The woman told him that she was en route to West Heaven. The pirate was so much moved that he at once cut open his thorax and delivered his own heart and liver to the woman asking her to present them to Buddha on his behalf. As soon as she arrived at a place near West Heaven, she was stopped by a stream full of boiling hot oil. She inquired of the old man nearby the way leading to West Heaven. When she was informed that the boiling hot stream was the only path, she hesitated but threw the liver and heart of Wang Tien Kung into the Stream. At once Wang Tien Kung ascended to Heaven where he was invested with power to kill poisonous dragons and to conquer diseases and pests.

4. Pei Shien the Fox or Last Finger (裴仙). Pei Shien, whose birthday is on the 18th of the third moon, is another deity much worshipped in Foochow city. The genius was born in the Tang Dynasty about a little more than 1000 years ago. His shrine used to be in the city among the branches of an oak tree. He is a prophet in the sense that he can locate thieves and foretell future events. Once the seal of the Manchu general Teh Shoa was discovered through his message in a dream. Another time, when a Manchu general tried to tear down his shrine, he told his concubines in a dream that he would not let the general go without paying his life for what he was going to do. The general at once changed his mind and his life was saved. This deity is offered tobacco, rock candy, eggs, and some other edibles of which he is fond.

5. Lin Shui Nai or Chen Chin Ku (臨水奶, 陳靖姑). This female deity was incarnated by Madonna, tradition says, and was said to have achieved twelve superhuman labors. One great thing she did was to capture snakes that every year devoured virgins. Once when she was praying Heaven for rain her two enemies known as the Devil of Chang Kang (長坑鬼), surnamed Kao (高), and the Devil of Ai Pak (挨拔鬼), surnamed Liu (柳), whose abodes were in Heitau (黑兜) and Kokai Shan (高蓋山) destroyed her womb kept under the bed. While praying she stood on a mat floating on the river and held up by three ducks. This mat later formed the island of Yamochow (鴨母洲). Meanwhile she made her son a Sia Jen. Both she and her son are worshipped. To her pregnant women offer food and incense. Her son challenged the Five Devils in the river that try to abuse women. As soon as they tried to carry out their wishes, they received shots from Sia Jen, who, however, never attempted to kill them. As they dwell in water, so the temple of Sia Jen is located on the river bank.

6. Idol Processions (迎春). In villages every year in the first moon the ancestral halls are often decorated in the most gorgeous manner. Shrines are prepared and idols placed therein. Processions go on from the first day till the eighteenth. In Foochow, however, in summer such processions also take place but only once for each village. They are called Chu Hai (出海), or going out to the sea. Many villages celebrate such occasions with theatrical plays. Idols in Fukien are too numerous to mention. Moreover, there are a vast number of assistants to these deities. The incarnated Madonna alone has nine assistants and thirty-six satellites. In the Taoist Temple there are as many as seventy-two idols, while in the Buddhist Temple there are 500 patriarchs, each having its function.

Conclusion

1. This study is not an exhaustive one. It aims to reveal some aspects of Fukien religious life. Fukien people are indifferent to religion. They may be very superstitious but they are not particularly religious. They may worship many deities, but they never care whether or not they are loyal to any particular sect or cult.

2. Chinese religion is ethical, dealing with virtues like chastity, filial piety, and loyalty to parents. People who have possessed these virtues are often deified and worshipped.

3. The Chinese care for the alleviation of their miseries, abundance of offspring (as Abraham desired), prosperity in wealth, and so they make deities in charge of those things which they crave.

4. The Chinese religion is not without ideas of romance and conjugal love; such ideas are distinctly indigenous.

5. The Chinese, being a filial race, have high regard for ancestor worship and the continuation of the family line. Any religion that is in conflict with such ideas is doomed to failure. Buddhism, though a pessimistic cult, has taken advantage of these ideas. Many Buddhist priests have taught filial piety and assured to filial children blessings in the next life. While Buddhists practise celibacy, they allow barren women to worship Madonna to secure offspring.

6. The Chinese believe in the future life and the other world. The Chinese conceptions of ghosts may be enumerated as follows:

- a. Ghosts exist, but will be incarnated as time goes on.
- b. A new ghost often loiters in its former abode; if it appears, it often looks bigger than an old one.
- c. Only the ghost that died a violent death makes trouble.
- d. The ghost of the suicide will not be reincarnated unless it can find a substitute for itself; and for this reason a ghost often tries to persuade disappointed people to take their own lives.
- e. A woman that dies of delivering a baby will not be reincarnated unless he can find a substitute for herself, but if she dies of chastity, she will be highly honored.
- f. Ghosts detest the life of a ghost; they want to be reborn as human beings.
- g. Ghosts throng streets, roads, and every place. They appear in the afternoon, usually after three o'clock when the light is not too strong for them. Their height varies from one to four feet. Their features vary from the most handsome to the most hideous. Wind and storm often disperse them.
- h. Ghosts are not necessarily to be feared; oftentimes they fear human beings. Sometimes a man who can see ghosts may have to give way to them on the road; sometimes the ghosts will have to make way for him.
- i. Ghosts fear men of upright character, men who are officers or officers to be, men who have earned or are going to earn high degrees.
- j. Ghosts seize chances to satisfy their wishes. Men who are dishonest, hypocritical, or who sacrifice their own personality for economic reasons, men who crave for vain glory and fame, men who are lustful, easily fall victims to ghosts.

k. Ghosts may see a certain kind of light above human heads. They are not always wise in other things, but they know how to deal with people who have lights. If the lights are violet and white, they will not offend them; if they are dark, they will bother them.

l. Ghosts are not much changed in character from their past life. But any time if a ghost has a chance to reform, it must do so in order that it may be elevated to a higher level afterwards.

7. In many respects the Chinese religion of the mass is similar to that of Numa in Rome.

a. In both China and Rome a number of deities are potentialities rather than anthropomorphic figures, especially with reference to Heaven and Earth.

b. In both China and Rome heroes who happened to be great and to have achieved some extraordinary feats were deified.

c. As the boundary stone between this world and the other world was lifted at certain times in Rome for the spirits to come back, so in Foochow lanterns are placed at crossroads for spirits to come home.

d. The Chinese deities have their respective functions divided into celestial, terrestrial, and human; so did the Roman deities.

e. As the Chinese deities are often practical, likewise the Roman deities always served the interests of human beings.

f. The Roman religion is based on a contract idea. Somehow the Chinese entertain the same idea, for if the deities fail in their duties they decline to worship them and demand explanations for their misbehavior. This is illustrated by the destruction of images.

g. In neither Rome nor China are the deities omnipotent, omnipresent, or omniscient. Their spheres of authority are very much limited.

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Christian Sex Morality*

CHAS. F. JOHANNABER

WE are living in a very "sexy" age, if the use of this present-day adjective may be permitted here. Sex problems have come to the fore, and are more freely and frankly discussed than ever before. Literature and films are surcharged with sex. But we must remember that sex has always been a problem, and that it is not merely a vexed question of today.

Let us ask, first, then, what has happened in modern times to make the age so "sexy" and to cause the entire range of sex problems to be reconsidered. This reconsideration is so widespread and so fundamental as to include even the question as to whether there should not be a fundamental change in the marriage and

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family system. Now, if modern sex discussion and reform are envisaging a fundamental change in marriage and the family, it behooves us all to be awake and take notice, for we want to be very sure of what we are doing before we give up these fundamental, age-long achievements of the race.

Now, what has happened to bring us into the present-day sex era? Well, really, many things have happened. First, there came the influence of industrial science, which produced hitherto undreamed-of wealth and luxury. When wealth came, people were in a position to give themselves over to what has been called the pleasure philosophy of life. After centuries of struggle with hardships, it was natural for human nature to react in the direction of a pleasure habit of life. But to carry on the pleasure philosophy of life, another thing besides luxury was necessary, and that was *freedom*. The old disciplines and restraints were thrown off, so that the pleasure philosophy of life might have full sway. *Wealth, freedom, and pleasure*, underlie the present-day age of sex.

Pleasure finds a peculiarly keen satisfaction in this realm because of the tremendously powerful sex instinct. This instinct is all but too powerful for the weak forces of resistance of man. Wealth and freedom give pleasure the opportunity of free reign in this field.

Let us now consider various specific directions in which the sex problem is acute today. Conditions of living have changed in recent years, but human nature and its instincts have not changed. Nature says today to young men and maidens, just as it did thousands of years ago, "Marry at 18 or 20!" But modern living conditions say, "No! You cannot marry yet, you must wait five or ten years." Modern conditions say you must have many more years of schooling and then you still have the economic problem to solve. What are John and Mary to do if they have fallen in love at 18 or 20? Are they to remain engaged for seven years or more? Are engagement periods as long as that safe and wholesome? In this situation is "light petting" not only permissible, but a possible solution of the problem? Is "heavy petting" permissible, or harmful, and likely to cheat the two out of real satisfactions later on when actually married?

If John and Mary married immediately, they must very likely forego a great deal of valuable preparation for life. That is, if they undertook the raising of a family from the beginning. As an alternative, would it be advisable for them to marry at once and practice birth-control? Thus they could be together and grow together, assuring themselves of greater success in later married life. Here comes in at once the question of birth-control. If there are to be no children, surely there must be some method of birth-control. Or shall there be absolute continence? This question applies of course to any couple that does not plan for more children. One alternative is the use of contraceptives, but it must be remembered that these are not absolutely effective. Have contraceptives launched the human race on a dangerous voyage?

It was recently reported that the President of one of our denominational colleges in the United States advocated letting young people marry early. This position no doubt presupposes birth-control, for otherwise none but wealthy young people could get an education while raising and supporting families.

This question of when to marry is a keen one for Chinese as well as American young people. For often after middle school or college, the men go abroad for from two to eight years. When they leave, their matrimonial plans may be in any one of a great variety of degrees of advancement. Some go without any sex attachment whatsoever. But even for them, long-deferred marriage may be a problem. Some, when they go, are tied to some ignorant, uncultured country girl. When they return, can they fit themselves into a primitive matrimonial plan? Others before leaving may have become betrothed to maidens of their own choice and here again we have the problem of long-deferred marriage. Others again are married before they leave, some even having a family of one or more children. Strict fidelity in such cases calls for absolute continence. But it has happened in such a case that the wife has become the mother of another's child while the husband was abroad.

At this point we may take up the question of engagements and betrothals. In the West young people have long had the freedom of managing these matters for themselves. The question may well be asked, however, whether there is not altogether too much freedom in these matters. We come here very nearly to the fundamental questions of modern marriage. Are not our young people left entirely too much to themselves to grope their way in sex and marriage affairs? We train and prepare for everything nowadays but for this, the most important and most hazardous of all human ventures. What are homes and churches, schools and colleges for, but to prepare young people for happy and successful family life? Young people would welcome such guidance with gratitude.

The home itself should see to it that the boy and the girl are prepared for these important functions of life. The church deserves terrible condemnation if it simply marries young people and then allows them to shift for themselves. Every pastor ought to feel it his bounden duty to help every couple he marries to start their life out under the most favorable conditions. Schools and colleges should put practical courses for home and family life into their curricula.

But in China we are glad that greater freedom is coming to young people for the selection of their mates. This the young people welcome. Here, too, we run into a nest of problems. What shall the young, educated man do who is betrothed to a girl since childhood and in whom he has no interest? If the agreement can be annulled, shall he do it? If his parents, or the girl's parents, refuse to annul, what shall he do? Break away by main force, or marry her and make the best of it?

Or, supposing a young person in China has this freedom, how shall he or she go about finding a mate? Shall they adopt the free

methods of the West, or adopt a modification of the ancient Chinese custom? The other day I received one of these modern pink engagement announcements from a young Chinese teacher. The card announced that two gentlemen, whose names were given, had secured the agreement of two other gentlemen, whose names were also given, that these two young people were to be allowed to become engaged. American young people would great such an announcement with a loud "Ha, ha!" But the truth of the matter probably is that the young man selected the lady himself and that together they came to a mutual understanding. This, then, would be a modification of the ancient betrothal custom. This probably suits China much better than an outright adoption of the western practice. And we may ask whether it would not be well for western people to modify their utterly free system in this direction, so that more than the two young people would have an interest and concern in this all-important matter. For we must not forget that not alone the immediate family, but the whole of society has an interest in these matters.

Let us now go back a step and consider the sex problem in adolescence. Many parents here already have children in adolescence or soon will have. How shall we treat this problem in this age of sex, and what attitude shall we as parents take toward it? With us the cinema problem is not as great as it is at home, but still we have the problem in other forms. With us it is rather a boarding-school problem. School people take quite different attitudes towards the relation of the sexes. Shall the young people be regarded with suspicion and very carefully kept apart? Or it is more wholesome to trust them to a considerable degree and permit them to have a reasonable amount and degree of social intercourse? The dancing craze is today almost universal. No doubt there are still people who think of this form of diversion as harmful, if not indeed of the evil one. Others would think of it as beneficial if directed and kept from excess.

Again, in early adolescence, in the period of "puppy-love," how much petting, if any, can wisely be allowed? In all these matters, a great deal certainly depends on the training in the home, from early childhood on up. Is it likely that a boy or a girl will go very far wrong if all along he or she has had the confidence, interest, and guidance, of wise parents? Just what have we done, and what are we now doing, to prepare the boys and girls in our homes for happy and successful marriage and sex life? Is not the best and most fundamental training in these matters, for John and Mary, the demonstration of such a life on the part of their parents? Seeing is believing. If they see such a life lived out before them day in and day out, in sunshine and in rain, in sickness and in health, they cannot but believe and know that such a life is possible, and they will believe that it will be possible for themselves. Furthermore, they will hope and pray and plan for such a life themselves. Such a demonstration will knock the props from under modern doubt and cynicism about marriage. Then, besides this fundamental faith in the worthwhileness and practicability of successful marriage, the home must also provide boys and girls with the necessary informa-

tion. A present-day writer on sex tells us that what young people need is not sex experience but sex information: "What is needed for a successful sex comradeship in matrimony is not an early and experimental start before the wedding, but the gaining of reliable, specific information with reference to normal sex intercourse by both the man and the woman, and a frank discussion between them in which they tell what they have learned. What is needed is not preliminary trial, but insight...." Helpful books are now so plentiful that any educated parent can furnish his child the information he needs.

From this point we can pass on to the problem of unsuccessful marriage and incomplete adjustment. There are, of course, countless degrees of success or lack of success in marriage, ranging all the way from what might be considered perfect adjustment and perfect happiness to complete failure and complete lack of adjustment. In these days, of course, the latter situation ends in divorce. But is it not true in this day of pleasure and freedom that cases that are only 25% or 50% unsuccessful often end in divorce?

We do not want to make this discussion a theoretical one by considering situations too far removed from us. Where this question touches us is in our own homes and in the homes of the Chinese people. Possibly few of us married people are absolutely perfectly adjusted. Probably few, if any of us, were instructed as children or young people, in the fundamentals of sex life. As married people, perhaps we have felt the need for more instruction before children came, or in the matters of birth-control. It might be that some would like to discuss their own sex relations in a group of married people, mixed or otherwise. There may be inhibitions in some of us which we ourselves do not understand or even fully realize, which date back in origin to some peculiar situation in the family circle in which we grew up. These inhibitions or peculiar psychological complexes may now stand between us and perfect happiness and adjustment in marriage. We ourselves may crave complete sex satisfaction and yet not know how to achieve it. There may even be an urge to seek it in pastures not our own. Is not the problem in countless cases, where adjustment is only 75% or 90% achieved, to make the adjustment 100% perfect and attain complete sex happiness and satisfaction? This is a very practical problem, for it concerns not only our own happiness and success, but also the effectiveness with which we can make a demonstration of matrimonial success to our children.

Again let us try to be concrete. "David" was one of the bright young lads in a middle school many years ago. Early in life he was betrothed to a girl who had little or no education. He married early, before going to America for his college education. He began to have a family before leaving. Upon his return from abroad, he joined his wife again and took up his work in China. He went from one position to another until he became a high official of a province. In his elevated position, he became tired of his wife, or ashamed of her, or both. He got interested in some bright girls who had a modern Christian education. His wife realized what was going on

and one day she attempted suicide. Later on, David divorced her and married one of the girls with a modern education. He is in a high position still and interested and happy in his work. The poor ex-wife, rejected and dejected, is living again in the old home town.

Who or what is to blame in this unfortunate triangle? Possibly my readers could multiply examples of such cases. One cannot blame David for getting a modern education. His wife did not suit him and his position in later years. You cannot blame David for attaining a high position, either. Nor can one blame his wife for her lack of training. She came out of the old culture and was a product of that culture. Probably she did the best she could. Should David have made the best of the situation and kept her? The second wife, who is a Christian girl, what of her? Should she have closed her ears to the call of love and left the man to his first wife? Was it un-Christian for her to marry the man? China is bristling with problems of this kind, and our missionaries have to face them. We have to apply our Christian principles to the solution of these problems. It is interesting to note that several prominent men in China have solved this problem by retaining their unsuited mates and making the best of the situation.¹

One more problem we may suggest, and that is of the unmarried. Some one asks these questions: Can single women missionaries, not medically trained, help Chinese girls and women prepare for marriage and solve its problems? How do these single people meet the frustration of their own sexual nature? Are they willing to admit a sex problem? Is celibacy abnormal or can the best Christian influence be exerted in China by bachelors and maiden ladies, or by married couples? I recall a statement made by the famous missionary to India, C. F. Andrews, to a group of us in New York, to the effect that his life had been only an incomplete, fractional one because he had never married and had a family. But single missionaries have the tremendous advantage of nearness to the Chinese and of concentration on their work. Where they lack is in experience of the family and of one of the deepest instincts of human nature. Some no doubt have a natural "gift" for celibacy while with others this state is not so easily borne.

For good or ill, sex is with us, and will ever be. What shall we do with it? God made humans male and female; he made them eternally attractive to one another. Is his beauty, even in human face and form, not to be appreciated and enjoyed? Is it to be enjoyed without the purpose of procreation? Did he put this beauty and this power of attraction into mankind only for procreation, or may it now be used for other, spiritual purposes? Can we desecrate such other purposes and order our lives in harmony with them?

How has our Christian tradition looked upon this problem? The suggestions from the O. T. along the line of sex are positive and beautiful. The suggestions from the O. T. are in some ways perhaps more helpful than those from the N. T. The Hebrews had a much longer period to work these problems out. The N. T., on the other

1. See "Chinese Students and Marriage," H. K. Chi, *Chinese Recorder* 1931, page 220.

hand, covers a comparatively short period of time, and moreover, its writers were looking to the early end of the age. Add to this the background of a very immoral society. If there is a tendency toward sexual asceticism in the N. T., these facts may explain it. The help we can get from the N. T. lies in fundamental principles rather than in specific suggestions. If we read between the lines of the N. T., moreover, we see that marriage is held in a very exalted light. "Marriage" and "bride" and "bridegroom" are terms used as the most beautiful to illustrate Christian experience. If we look behind the scenes in such metaphors we realize that even in N. T. times married life was considered a most exalted state. More than once Christ is himself called "bridegroom" and the Church is designated by a term than which there is none more beautiful in the language, that of "bride."

But later on this "bride" herself, namely, the Church, took on an ascetic attitude toward marriage, and turned celibate. Says Barry,² "We know that the Church for several centuries expended all its resources of thought and discipline in exalting the celibate ideal and suggesting that the married state was not the concern of a whole-hearted religion. We today are trying desperately to revive and re-establish Christian standards in the whole sphere of sex-life and marriage."

Can Christianity now help solve our sex problem? Absolutely! It has the very thing that we need, with the help of science, to solve this problem. To my mind, the basic solution of these problems lies in love in two of its aspects: (1) love as affection, and (2) love as reverence for personality. Love as affection furnishes the *emotional* element that men and women need for happy and successful sex life and experience. Love as reverence for personality furnishes the *ethical* element which is indispensable for such success. But do youth and younger people and even older people think of these basic prerequisites for successful sex life? Are they aware that the holy spirit of such a love has ever been given? Are they aware that such a spirit can unify and purify life and make it whole and happy?

Let me in conclusion quote again from Barry: "Life has lost its controlling unity. The idea of progress has been dissociated from the inspiration of faith. The subsidence of the ancient frame-work has brot down the over-arching roof of certainty that God is regnant in the universe which, for the men of an earlier generation, gave life shelter and significance. For us, the world is no longer a home.... There are, therefore, for us no ultimate obligations: each holds only within its own field. Life is for us no longer a unity: it is a number of specialized activities, parellel and largely independent, each with its own technique, its own traditions, and more and more, its own moral standards. Thus there are great areas of our civilization, such as economics and sexual relationships, which seem to have broken away from any reference to Christian or even to moral standards. In this springing from under of the vital stresses in the arch, religion is no longer the keystone. Religion too has become a specialization,

and dwells in its own separate house. Its own health, as we shall see later, is gravely imperilled by its aloofness from the vivid concerns of the surrounding world; while the world, unlit by religious guidance, either yields to unsanctified compulsions, or plunges on blindly towards disaster. The apparent withdrawal of Christianity from any claims to effective leadership in the vast issues which press upon our society, is, both for the Church and for the world, the most menacing factor in our predicament." Here we have a terrific challenge to apply the saving principles of the Christian religion to one of the sorest problems of mankind in this age.

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Christian Theology and Communist Ideology*

LEWIS S. C. SMYTHE

WE are comparing two world religions since Communism is a religion because: (1) it places its ultimate faith in cosmic forces; and, (2) it attempts to furnish a complete philosophy of life upon which all action can be based. Its basic philosophy is "Dialectic Materialism": a monistic interpretation of the universe in terms of matter which works dialectically rather than mechanically: the Thesis (Primitive Communism) and the Antithesis (Capitalism) will inevitably result in a Synthesis (Modern Communism). And because in this dialectic the proletariat is the antithesis to the capitalist class struggle inevitably results in which the proletariat is predestined to win. As a result of this basic philosophy, the Communist attempts to explain everything in terms of materialism which involves the economic interpretation of history, the assumption that the evolutionary process leads inevitably from

*See also "What Communists Think of Religion," in Our Book Table this issue.

Capitalism to Socialism and Communism and therefore violence on the part of the proletariat is justified because it is in line with evolution while capitalist violence would be against evolution, therefore unjustified. A third assumption is that if you provide an adequate economic base and system the remainder of life will work itself out all right in conformity to that system.

Hence the practical program of the Communist is to change the system and you will thereby change the individuals; but force out all those who interfere with the change and industrialize rapidly to make the Socialist State self-sufficient in a coming war waged against that State by capitalist countries. The chief immediate aim is the improvement of the proletariat, so use all means available: common use of all resources by the state for the public good; carry out a planned economic society to eliminate unemployment and poverty and to create a larger proletariat, but in which you temporarily pay according to work done; and conduct a large cultural program of public health, education, and culture both for propaganda and the improvement of the proletariat. This process will produce the "collective man" who will learn to work for the good of all and, therefore, the need of government and wage scales will pass away.

Critical issues in the Communist ideology are as follows. First, can a program for the reconstruction of human life be based on an outworn psychology, that is dialectic psychology, which is based on logic rather than investigation and assumes that mind merely "reflects" material conditions? If a man does not "reflect" the same as the Communist, what can you do? Force him? If there is no place for purposive action, how revolt? However, the practice of propaganda and class struggle technique are based on a better psychology. Second, can you set up Socialism in a country that has not passed through a highly developed capitalism? If Russian Communism succeeds, Marx was wrong; if Marx was right, Russian Communism must fail. But really the problem becomes whether you can set up industrialism in a short time in a country backward industrially; and that is fundamentally a problem of a trained labor supply as well as big factories. The production of that labor supply and all the personnel needed in the Socialist State rests back upon a problem of motivation—will force get the best cooperation of labor, peasant, and intellectual? Why does Chamberlain report fear in the mind of everyone in a country with no unemployment? Because coercion is feared. If Socialism is a result of an inevitable evolution, why need to use force? Third, will changing the system make all men work for the common good? Past experience has shown that many sorts of men exist under any system. Fourth, do you need all the ideology of "dialectic materialism" in order to bring about Socialism or Communism? The procedure of a real science of social revolution would be to examine utopian ideas of a true society and to examine existing materials and forces for attaining it, and choose the best of each. That is really what Lenin did: he organized a party of "professional revolutionists" with a purpose to arouse the workers and adopted as its strategy staying with the workers and seeking the peasants as allies. The advantages of such an attitude, as Max Eastman has pointed out, is that it would leave a rightful place for

religion, art, and moral ideas and would eliminate the attacks of a large group of sympathetic socialists. Being freed of the defence of this luggage of metaphysics, the builders of the Socialist State would be free to proceed by open-minded experimentation to find the best order of life for man.

The basic philosophy of Christianity is that there are cosmic forces that work for the development of the best type of individual and corporate life, which will ultimately triumph. Throughout most of its history this has been a Dualism (or Pluralism) with the emphasis upon Idealism (mind) as the dominating factor in the universe. The knowledge of the will of this mind was gained by revelation from prophetic personalities and from nature. Therefore, the Christian is confident that he has the true way of life best adapted to the dominating principle of the universe, God, and consequently, he should seek to share this truth with all people for the "glory of God."

The theoretical results of this philosophy have been that Christianity has, first, attempted to explain everything in terms of personality. God was a Trinity of "Persons" or more recently, a "Personal God." The explanation of natural, economic, and political events was that they were the "will of God." Ideals such as equality were accommodated to existing conditions by both Catholicism and Calvinism on the basis that they were the will of God. Ethics was based upon the conception of the "will" of the individual. Modern science has deviated from this and "modernism" in Christianity is including the impersonal, scientific method in its search for the truth of the universe. Second, is the assumption of the ultimate triumph of the Christian way of life, either (1) as an apocalyptic coming, (2) in the life after death or heaven, or (3) the Kingdom of God on earth in a better social order? The third result is the assumption that if you can change the wills of individuals the remainder of life will take care of itself. Although Calvinism had foreshadowed such a conception, it was not till the rise of Christian Socialism in the middle of the last century that Christian thinking recognized "that the possibility of a spiritual and ethical development depends entirely upon the sub-structure of a healthy collective social constitution, and that spiritual factors are very closely connected with physical and economic factors."¹

The resulting practical program of Christianity was, first, that the point of attack is the individual who must be persuaded by his own free will to accept Christianity by preaching, writing, or education. Second, because all individuals are God's creatures and because it is the best expression of Christian principles, you must do all you can to alleviate the sufferings of individuals. This resulted in monasteries, hospitals, schools, and social settlements. But from the beginning this was thought of as charity and philanthropy rather than as social reconstruction. Private property was accepted and up through the Middle Ages the doctrine of property was essentially private ownership and public use, that is, the necessity of almsgiving.

1. Troeltsch, p. 727.

Wyclif preached the revolutionary doctrine that the right to hold property was derived directly from God but was conditional upon observance of God's moral law. Since he claimed the Church had ceased to observe God's law, therefore it no longer had a right to its property. Later thinkers, among them modern Communists, gave this idea wider scope in secular affairs. However, the general result of the Renaissance and Reformation was that the doctrine of property was changed to private ownership and use. This formed part of the psychological background of the rise of modern capitalism according to Max Weber. Calvinism, with its idea of a Christian civilization with Church and State both under the Word of God, adopted the program of legal action for the improvement of the conditions of men. Its doctrine of predestination meant that "the minority, consisting of the best and the holiest souls, is called to bear rule over the majority of mankind, who are sinners."² Thus was established a dictatorship of the holy at Geneva! Radical Hussites, or Taborites, extended this to a "Holy War" for the establishment of individual communism.³ It was only in the latter part of the nineteenth century that the recognition of the effect of social, economic, and political factors turned some Christian leaders to the "social gospel" which held that the full Christian life can only be realized in a changed society.

Critical issues in Christianity today are; first, can complete trust be put in changing the thinking of an individual as the only means to the Kingdom of God? In recent years social studies have shown us that personality is largely socially determined. And can we continue to neglect the economic basis of life? Modernists groups have recognized this difficulty but in many circles too much faith has been put in mere discussion. Second, can you set up the Kingdom of God in a capitalist economic order? It means winning the controllers of capital to a social conception of wealth. What did Jesus say about the rich man entering the Kingdom of Heaven? When Calvinism approved private use of property it also insisted upon the individual's responsibility to God and to the community. Today, with the breakdown of Calvinism that sense of responsibility has been seriously weakened just when it was needed most. Third, do you need a theology in order to bring in the better life for men? It is justified only if it faces concrete tasks experimentally and becomes a real tool for discovery of truth instead of defending fixed dogma. Fourth, what is going to be the new Christian social philosophy adequate to meet modern conditions? Troeltsch has indicated that the fundamental problem is the relation of the Church to the State and Society. Historically there have been two great Christian social philosophies. One was that of mediaeval Catholicism which attempted to keep the Christian ideal in its hierarchy and the monasteries but allowed for a certain degree of compromise for the laity with their closer contact to the struggle for existence. The other was that of "Ascetic Protestantism," which accepted diligence in one's calling and political democracy but "neutralized the ethically dangerous consequences of modern life by the religious ideas of the

2. Troeltsch, p. 618.

3. Troeltsch, pp. 363-66.

responsibility of the individual, and of the duty of love, both of the individual and of the community, through taboo on luxury, mammon, and love of pleasure, and finally through heroism in serving the cause of Christ all over the world."⁴ The first was an attempt to achieve a church-regulated political and social order by compromise and coercion. The second was the attempt to enter into the economic and political life of the world and still not be "of the world." The first has disintegrated and it is doubtful whether it can ever be achieved again. The second is inadequate for the present day because with the increasing importance of economic and political life it is becoming impossible to carry out its religious controls without carrying them definitely into the organization of the economic and political life of the time. Thus a fundamental confusion in Christian thinking and program is the difficulty of formulating a new social policy.

Sherwood Eddy has given a longer summary of similarities and contrasts between Christianity and Communism. We may state them as follows. The fundamental likenesses are: (1) each rests upon an ultimate philosophy of the universe so that each feels that its theory agrees with the order of things; (2) as a consequence, each has a faith that the success of its program is inevitable and consequently both claim to be absolute systems; (3) each seeks a new social order based on social justice and cooperation, in a classless society or equal brotherhood. The distinguishing characteristics may be stated in two great contrasts: Communism holds, first, to the philosophy that the ultimate factors in the universe are material or economic, and second to collectivism or the social and ethical theory that society is supreme over the demands of the individual (although this latter is opposed by Trotsky). The corollaries resulting from these principles are: loyalty to the revolution, class internationalism, class war, and dictatorship with seemingly speedy results. Christianity holds, first, to the philosophy that the ultimate factors in the universe are those which support human personality and second, to socialized individualism, or the social theory that the real aim of society is in the long run the enrichment of all individual personalities. The corollaries resulting from these Christian principles are: loyalty to individual conscience, international humanity, motivation of love and cooperation, and liberty of the individual—political, civil, and religious—with seemingly slow results. Another approach would be from the point of view of final values. Is it for Communism the material well-being of the proletariat? It is hard to say because there is a great lack of positive principles; only tactics. The final value of Christianity would seem to be the highest possible type of human personality to be gained by love toward God and fellow man. This might be thought of in terms of the ideal man of each system, the Lenin of Communism, and the Jesus of Christianity. The former was dominated by a ruthless will to power, to achieve which, he seems to have put the means before the end and to have been completely opportunist.⁵ The latter preferred to die for his principles rather than appeal to violence.

4. Troeltsch, p. 1012.

5. See Vernadsky.

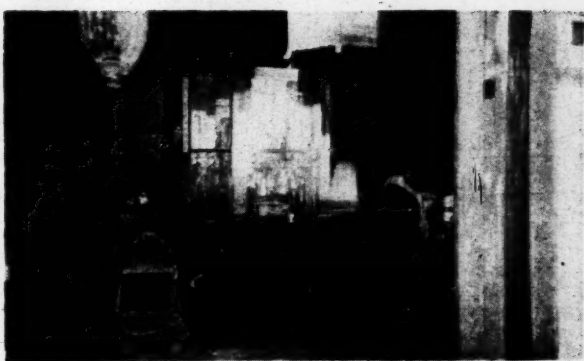
A tentative integration of these two movements should first of all consider the positive achievements of both. Communism in a period of sixteen years has taken probably the largest autocratic and, for the masses, one of the most backward countries in the world and established a new order in which large scale landlordism in agriculture has been annihilated; has substituted state for private control and operation in industry and transport, banking and trade, and collectivized a large farming area and population; has granted cultural autonomy to non-Russian nationalities at least in name; and has brought about a new spirit of plebeian democracy in a social system under which the workers, and to a much smaller extent peasants, are given preference in political and educational opportunity; and has made stupendous progress in education, health, social relationships, and cultural activities as well as the material side of life: and has shown its active interest in world peace. Christianity in nineteen hundred years has had its part in the creation of a world order in which there existed an interest in the common man and equality from which Communism has drawn its inspiration: a political and ethical system which guaranteed greater rights to the individual personality than ever before and has begun a program of his bodily and economic improvement; and partly as a result of this, has come to see that the truth is so valuable that those engaged in its pursuit must be free (most medieval scientists were Christians. Today both Christianity and Communism are seeking freedom of mind and conscience but Christianity seems to have the advantage on the latter and now the former); and Christianity has made a persistent attempt at world peace, though with many failures.

A second consideration for a tentative integration is points on which the two might cooperate in the future. (1) The ultimate nature of the universe is still unknown. Consequently, instead of quarreling over dogmatic positions, they had better cooperate in exploration for the true account of the fundamental behavior of the universe to which mankind must adjust in order to achieve the best life. And it is doubtful how far the two really are apart when you get behind words to actual responses to the universe. The philosophy of Christianity as presented here, that the ultimate factors in the universe are those which support human personality, seems to be the common ground of much theistic and humanistic discussion today. But when the Communist says that the intellectual, ethical and aesthetic life of man is determined by material conditions, that does not necessarily imply that those material conditions are entirely in opposition to man. On the contrary, the enthusiasm of the Communist for the future of mankind would seem to indicate that he thinks of those "material conditions" as such that will support human personality. And younger Communists emphasize the point that the precedence of the material does not mean its preeminence. Cooperation between holders of these divergent points of view might lead to fruitful, experimental results regarding the "character of the Unseen Power behind the Universe, and so . . . provide the basis of a working philosophy for everyday life." such as Canon Streeter looks for in a comparative study of Christianity and Buddhism. (2) If each could give up its desire to propagandize and proselytize,

both are working for social betterment and social justice, and using very largely the same techniques and so could cooperate in these fields. (3) Russian Communists are beginning to realize the need of changed individuals, the "collective man." Christian religious education is working for the "socialized man." They could cooperate in working for the kind of men and women that will work for the social good of all rather than self or a small group. The real challenge of Russia lies just in this fact that they have appealed to this motive in people and many have responded. (4) The ultimate ideal of both is, "From each according to his ability and to each according to his need"—which is no more radical than the American public school system. The difficulty lies in its attainment. Both may cooperate to that goal and help each other by their very differences: the Communist by his interest in changing the system; the Christian by his interest in changing the individual. Both methods are necessary. The quality of life is very important and probably of first importance. But to be able to live out that life in its fullest extent rather than in individual retreat, it is necessary that the organization of life with our fellows be in conformity with that quality of life. The social order and the individual life are an interacting whole in which neither can approach perfection without the other. (5) The two may find a possible integration on the question of use of violence or coercion in recognizing that coercion is best used when it is for human welfare and is safeguarded by free and impartial justice. Any other use of violent action is "a denial of that very sense of human worth which is the only possible justification of the change it is intended to promote." (6) Both can cooperate in promoting world peace.

During the time that such an integration is being worked out, the Christian can carry on a form of "antagonistic cooperation" by competing with the Communists in a more effective advance towards the Kingdom of God than they can achieve. A tentative practical program could be based on a social philosophy that recognized all factors as useful in creating the new world, but that psychological and social factors are most adaptable provided there is an adequate economic base. The Church can assume the position of a voluntary association within the State (but crossing State boundaries) enjoying privileges of all free associations but no more, and affecting State and Society by all legitimate means of education and agitation and such legislation as Christians with the support of others can enact by majority vote. Such a philosophy would proceed upon the principle that cooperation is more fruitful than conflict. The goal would be a social, political, and economic order that will encourage the development of the fullest personalities of all: "a world civilization which will express the maximum mutuality possible at this stage of human progress."⁶ Such an achievement will require social and economic planning on a world scale for the welfare of all the people but whether by controlled capitalism or by socialism really matters little. The resulting world order will be the result of experimental progress, even as it is in Russia today.

6. F. A. Henson, p. 328.



GLIMPSES OF RELIGION IN FUKIEN

Top:—Buddhist Priest at Evening Prayer. Kushan Monastery, Foochow.

Middle:—Entrance, Kushan Monastery, Foochow.

Bottom:—Confucius' Birthday Celebrations, Foochow.

Photos. F. C. MARTIN.



BAPTIST MISSION WORK IN MANCHURIA

Top:—Missionary Preaching in Temple, Harbin.

Middle:—Audience at Lansu, County Seat, 50,000 Population. No mission work done here.

Bottom:—Eighteen Converts Recently Baptized at Tsitsibar, Heilungkiang. See article in "The Present Situation" Department.

What means or techniques are available for attaining such social reconstruction? Violent revolution is only one way among many. The political, democratic method has not yet proved inadequate and really is the Communist ideal. It will probably be better achieved by practising it along the way. The trade union movement has been an effective factor and if now combined with employer cooperation can enter into a more constructive future. The cooperative movement provides a laboratory in which to experiment with production and distribution for use instead of for profit, and most socialists and Communists recognize its value in the transitional period and in the new society. The educational task is always with us, even after a revolution, various states and now the United States' Federal Government is experimenting with effective trust control by cooperation of the great majority with a minimum of coercion for the small minority. Land reform has been carried out in many lands by long-time purchase rather than by confiscation. Taxation of income and inheritance has become recognized and provides means for control of the upper limits of wealth. Various forms of social insurance will provide greater security for the worker. State control of public resources and utilities may be gradually and experimentally extended. Reconstruction of the family and social life has already begun. Cultural resources may be organized for the benefit of all in public institutions, and research organizations may help to guide the advance in its varifold details. While it may seem slow at times, the firmer path to progress in international relations seems to be along the line of organizations such as the League of Nations which attempts to get things done by consent, to promote all forms of cooperation between nations, and to secure the redress of wrongs by persuasion and negotiation.

What the Russian Communists have done is to combine all these elements into a working whole under three principles: the principles of a planned economy, the method of minority dictatorship, and the objective of socialization. The above program open to Christians accepts the gradual institution of a planned economy and socialization by means of cooperation rather than by a dictatorship. If Christian theology can provide the philosophical and ethical basis and motive for such a program and help carry it into effect as rapidly as possible, it has little to fear from Communist ideology. If not, others may enter into the Kingdom ahead of us!

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Elijah Coleman Bridgman

C. A. NELSON

THE Rev. Elijah Coleman Bridgman is not considered as the Father of Protestant Missions to China. That distinction belongs to the Rev. Robert Morrison. Neither is the Rev. Bridgman called the Father of American Protestant Missions to China. That honor has been given to an American merchant, Mr. D. W. C. Olyphant, who had business houses in New York city and in Canton, China.

Previous to 1830, Robert Morrison and Mr. Olyphant drafted a letter to the American Board, organized in 1810, urging its Prudential Committee to send a missionary to Canton, which was then the only open port in China. In a letter written from New York to his partner, Mr. Talbot, dated October 13th, 1829, Mr. Olyphant wrote:

"My Dear Sir:—I have the pleasure of introducing to you the Rev. E. C. Bridgman, who goes to China commissioned by the A.B.C.F.M., to act there as a missionary, and devote himself to the cause for life. The Board came to a determination to commence their labor in China, in consequence of my offer of a passage and a home in China for a year, to any one who would undertake that work. This is my agreement with the Board in reference to Mr. Bridgman, and to you I must look to fulfill it for me, providing him a room, a servant, washing, and a seat at your table at my expense. Commending Mr. Bridgman to your kind hospitalities, and believing that you will rejoice in your instrumentality in paying the debt of the American churches, too long in arrears to the Chinese, and looking to God for his blessing, I remain dear sir, Sincerely yours, D. W. C. Olyphant."

Thus we see that the first missionary to take advantage of this generous offer was Rev. Elijah Coleman Bridgman. He arrived in 1830, and was later followed by the Rev. S. Wells Williams and Rev. Peter Parker, M.D. Mr. Olyphant treated them and others all alike. He and his business partner furnished the Mission a house in Canton rent free, for about thirteen years. The ships of the firm gave fifty-one free passages to missionaries and their families. With this short history of the first mission of the American Board in China, I wish to relate at some length, the coming of the Rev. E. C. Bridgman. He came unmarried. He had a travelling companion in Mr. David Abeel of the Seamen's Friend Society of the United States.

Mr. Bridgman was born in Belchertown, Mass., April 22nd. 1801. He professed religion at the early age of twelve, graduated from Amherst College in 1826, from Andover Seminary in 1829, and was ordained in the same year as a missionary to the Chinese. His aim was to pray, preach and labor among the Chinese. On arriving in Canton, he was heartily welcomed by Dr. Morrison, and learned to know and love him during the four years they were permitted to work together. Dr. Morrison died in 1834. Mr. Bridgman received the necessary helps from Morrison, a Dictionary, a Bible, a

Vocabulary of the Cantonese dialect, his personal instruction, and an hour a day with Dr. Morrison's own teacher, Loh Sin Shang. He was introduced by Dr. Morrison to the Rev. Leung Faat, the first native pastor in China and the first Canton Hospital evangelist.

During his first year in Canton, Mr. Bridgman studied the language; preached to the westerners there; prepared pamphlets for distribution; taught the Bible, and corresponded much. In 1835, a year after Dr. Morrison's death, Mr. Bridgman was engaged in revising the Scriptures in Chinese. One of the Gospels was put into the hands of a native printer but the authorities were on the watch, and the work of printing stopped instantly. A Chinese edict was issued prohibiting the printing and sale of the "vile and trashy publication of the outside barbarians."

In 1835, no church had as yet been organized, and only fourteen natives had received Christian baptism in all China. At the end of his sixth year, Mr. Bridgman began to understand the Chinese somewhat. He wrote: "It is of great importance that we acquire extensive knowledge not only of the language and country merely, but of the people—not of their sinews, but of their minds." Furthermore he wrote: "One of the chief causes of failure in gaining access to the Chinese and influencing them for good, is our ignorance of their character. They are not made up entirely of peculiarities. When they see a thing to be good and useful, they know how to appreciate it. They say: 'There have come from foreign countries, three good things: Vaccination, Steam Engines and Rice.'"

In 1840 occurred the Opium War. Emperor Taou Kwong demanded that all the opium in the hands of the English be given up, and that a pledge be made by them that they would no longer deal in that drug. Capt. Elliot reluctantly agreed to surrender 20,283 chests of 150 pounds each. The English government did not relish this coercion, and declared war. This was unjust on the part of the English, and their own historian, Justin McCarthy told them as much. In 1842 peace was declared, and four more ports were opened for trade, Amoy, Foochow, Ningpo and Shanghai. Mr. Bridgman declared that from one point of view, the opening of the ports was like opening a new road for the Sons of Han to enter into intercourse with every race and every clime."

In 1845, Mr. Bridgman had been in China for fifteen years, and had had no home of his own, and still had no wife. His relatives and friends urged him to go home on furlough, and marry; but he refused saying that God would provide for him all needful blessings. God did so, for that very year, he was married in Hong Kong, to Miss Eliza Jane Gillett of the American Episcopal Mission. After the wedding, the couple went to Canton, and were warmly welcomed by Dr. and Mrs. Parker with whom they lived for six weeks, when they went to their own hired house.

The year 1845 was marked by the Edict from the Emperor for the "Toleration of Christianity" throughout the empire. The missionaries rejoiced. In 1847 Mr. Bridgman was appointed by his colleagues as their delegate on the Committee for the Revision of

the Scriptures. The place of meeting was to be in Shanghai, hence Mr. Bridgman with his wife and two small Chinese girls moved to that port. The next year, he revised the whole New Testament. He did his work carefully and well. His colleagues in Shanghai esteemed him highly for his work's sakes and so did the Christian Church in the United States. One pastor wrote to him as follows: "I always think of you now as in the place of Morrison, and may God long preserve you and give you wisdom and strength equal to your day. I do not feel that yours is an easy work, or because the ports are open that China is converted, yet one thing is clear—that great country must not be left, and it is sure that China will yet be given to Christ."

In 1848 he had been eighteen years in China without furlough. The strain was beginning to tell on Mr. Bridgman. The next year he was ill with malaria fever, and while recovering, a letter came from Canton, with heavy tidings, that his cousin, in a fit of derangement, had destroyed himself at the Canton hospital. Two years later, he lost by death, his good friend Mr. Olyphant. When his friend was informed that he could not recover, he said: "For the sake of Missions, I could have desired to remain a little longer."

At the close of 1851, after twenty-two years in China, Mr. Bridgman was induced to visit his home land. On the 12th of October of that year, with his wife and one Chinese girl, he embarked on a ship for New York. When he arrived, "the railway, the electric telegraph and all the development that two and twenty years had produced, burst upon him with so much interest, that it gave vigor to his frame and rejuvenated his entire being." After a limited stay of four months, he and his family were to return to China. On the 12th of October 1852, they embarked on the "Wild Pigeon" via Cape Horn and San Francisco, February 12th, 1953. While in that city Mr. Bridgman was invited by the Rev. Mr. Speer, missionary to the Chinese there to take part in the dedication of a Chinese Christian church, for the very people to whom he had gone to the extreme east to publish the Gospel of Peace. A passage of thirty-eight days brought them safely across to Hong Kong. On April 2nd, the Bridgmans reached Canton, and received a cordial reception from Mrs. Parker in her own house. On May 3rd, they arrived at Shanghai where Mr. Bridgman resumed the work of translation. The voice of his missionary brethren to him at this time, was to "proceed with the work, and we bid you God speed: the Chinese need the whole Bible."

The years 1853-4 brought real interest to Dr. Bridgman. An American Board Mission was begun in Shanghai, and a community church organized. At first, only westerners were received as members, but later, native members were admitted. Of this church he was pastor until his death in 1861. Up to this time, the Bridgmans had lived in a rented house. This had to be vacated. What was to be done? Dr. Bridgman said: "I will build." With a little private money he purchased a lot. Some commercial friends said: "Build and we will help you." Dr. Parker in Canton, tendered his services among the friends long known there, and cheerfully contributed.

Dr. Parker, after giving his result, wrote: "In the mean time, I think you may venture to proceed with your building immediately, and let it be a good one." The house was built with arrangements for the family on the west side, and comfortable accommodations for a boarding school of Chinese girls on the east. The house had a "prophet's chamber," and Dr. Bridgman's friends to and from other ports, and some from all parts of the world, shared in the comforts of this dwelling "from the Lord."

From 1850-63 the T'ai Ping Rebellion raged. It was a sort of a Holy War proclaimed against the Manchus (1644-1911) who were stigmatized as usurpers and idolaters, and were to be displaced by a native administration called T'ai Ping, or Heavenly dynasty, at the head of which Hung Hsui Tsuan, a Cantonese, placed himself with the title, Heavenly King, according to the Christian principles on which the new departure was founded. It is said that Sun Yat-sen at the age of thirteen, heard of the T'ai Ping Rebellion, and thus conceived his first ideas of the revolution which he accomplished in 1911.

In regard to the T'ai Ping rebellion it is not necessary for me to write at length. History tells us that the great Viceroy, Li Hung Chang was first aided by the American General Ward, and then by the Englishman, General Gordon. The siege of Soochow ended in capitulation, on terms which Gordon understood to include a pardon for the eight T'ai Ping Princes. It is said that the eight on surrendering, were hurriedly decapitated by order of Li Hung Chang, and because of this, General Gordon in anger, resigned. But for General Gordon, it is believed by many, that the rebellion would have succeeded.

In regard to the rebellion, Dr. Bridgman wrote: "The government of the insurgents is a theocracy. The leaders most distinctly avow a personal intercourse between the Heavenly Father and the Heavenly Elder Brother. The August High Ruler is the only one true God; all nations ought reverently to worship this Being." Dr. Bridgman was of the opinion that the T'ai Pings had acquired much light and knowledge, but these were intermixed with gross darkness and ignorance.

We come now to the year 1857, a Jubilee year, the fiftieth anniversary of the arrival in China of the first Protestant missionary, Dr. Robert Morrison. Among all the missionaries in Shanghai, Dr. Bridgman was the only one among them who had had the pleasure of his acquaintance. Dr. Bridgman was the chief speaker that day, and compared the past with the present.

During the last year of his life (1861) Dr. Bridgman wrote and stated that he and his co-laborer, Mr. Culbertson had finished translating all but the Prophets and Job. The completed work was called the Bridgman-Culbertson Version. (This is now out of print).

On his sixty-first birthday, Dr. Bridgman wrote a letter to the members of the Olyphant family saying: "It is now thirty-two years since my first acquaintance with the Olyphant family, and it is one of the happiest incidents of my life, this part of it being connected with your family, in my residence among the Chinese."

In September, 1861, both Dr. and Mrs. Bridgman were attacked with symptoms of dysentery. Mrs. Bridgman was induced to take a boat trip with friends, to Hankow, and returned much improved. Dr. Bridgman stayed in Shanghai, and kept on translating and preaching, but felt that his death might be near. As the end drew near, he left messages of his Christian love and said: "I bow with submission to His will." Soon after, taking an affectionate farewell of his wife he remarked: "I think I shall be with you—I do not know how, but I think so." She said: "In the great cloud of witnesses?," to which he answered: "Yes!" Finally without a struggle or a groan, he gently breathed his life away.

In an obituary by Bishop Boone, occur these words: "We can scarcely go astray in the estimate of our deceased brother. Guileless simplicity and earnestness were his distinguishing characteristics. He was guarded in his speech, and singularly pure and without offence. His natural temperament was quiet and collected. He was not a man of unusual talent. He always increased the sum of his influence by his gentle consistent Christian deportment, and never did he by one unkind or foolish word or deed detract from the already accumulated amount. This was the beautiful point of his character; it as of one piece-consistent throughout. He perhaps never performed a single great act in his life; yet such a life we may surely say is itself a great Act; great in that it ascribes all to the Divine Grace which inspired it."

Dr. Bridgman died in 1861, and is buried in Shanghai. Mrs. Bridgman died in 1871 and is buried in Shanghai also. The visible Memorials to them are: The Bridgman Home for Women in Shanghai; The Bridgman Academy in Peking; and The Bridgman Memorial Church in Canton.

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My Christian Experience

CHIANG CHIH CHIANG

Translation.

(Continued from *Chinese Recorder*, October, 1933, page 664)

One of my New Year's resolutions in 1923 was that, beginning from that year, I would eat vegetables only. It was customary in our army to make known our resolutions so that our year's progress might be measured. Besides my resolution about eating only vegetables, I also resolved daily to read one chapter each of the Old and New Testaments, and in case of one day's omission to make it up next day. On the blank sheet in my Bible you may find these words of prayer:

"O God, I thank Thee that Thou hast given me Thy grace which makes me read the Old and New Testaments every day, for I feel that in them are the words of eternal life. Moreover I feel certain that through reading the Bible I have found the only weapon for conquering sin and the only method of salvation. So I have resolved

to read and re-read it, to underline and reunderline it, that I may increase my knowledge of it and deepen my spiritual life. O Father in Heaven, I want to imitate our Saviour, always remembering my Father's business. And above all, I want you to make me like Paul, who considered all things as dross, that he might obtain our Lord Jesus Christ. I beseech Thee, Heavenly Father, to help me to magnify Thy power and fulfil Thy will in my life and in all of Thy chosen people, forever and ever, Amen."

In that same year, Mr. Davies of the Pocket Testament League, presented me with a pocket Testament, which enabled me to pursue my study of the Bible more earnestly and without intermission. In the morning prayer meeting on January the 13th, moved by the influence of the Holy Spirit, I wrote out the following prayer from the depths of my heart:

"O Lord, I beseech Thee to let Thy Spirit guide me so that my spirit may be daily quickened and my virtue become more conspicuous. Nurture my spiritual nature and make my conscience more sensitive. May I not forget Thee even for the short duration of an every-day meal. In the hurry and bustle of life, may I remember Thee; in other words, may I remember Thee every moment of my life. Thy grace prompts me to read the Bible with great enthusiasm for I love Thy words and rejoice in them. In seeking knowledge and truth through the study of Thy word, I am like Confucius who did not feel the coming on of old age. It contents me to do Thy will even as Paul who considered all vain-glorying as refuse that he might gain our Lord Jesus Christ. Amen."

Quite recently some have advocated a form of Buddhistic Christianity and have laughed at me for believing a foreign religion. My answer was: "All religions have their own true nature and spirit and wonderful teachings and should be allowed to develop by themselves and afterwards they may be able to arrive at the same end. I do not believe in trying to mix them up or in their criticising each other. Christianity does not need any Buddhistic blood and, moreover, current Buddhism has many defects. If you feel that Buddhism needs reforming-well go ahead and reform it! It is unwise to forget one's own paddy field and go to work on other people's.

"If you think that the church organization is imperfect or that our preachers are lacking in knowledge and spirituality, I agree with you that these things should be corrected. And I also agree that you may help to explain the mystery of the Gospel by reference to Confucian and Buddhistic teaching. But if you persist in saying that Christianity must be changed by the power of Buddhism, this I will never assent to while I live.

"What I believe in, is the Divine revelation; what I search for, is Truth. If it is a Divine revelation (Tao) and it comes from a great distance, it is as though it were from the same room, and if it is not a divine revelation and it comes from the same room it is as though it came from afar. In my heart I make no distinction between what is foreign, and what is not, but I do make a distinction between what is true and what is not true."

I had another friend who wrote me, saying, "A true Christian cannot be a soldier." I wrote back and said, "Early in 1919 I realized that I did not fully grasp the truth of Christianity and so decided to resign my military position in order to study it more thoroughly. I thought that perhaps, after I had grasped more of the truth, I might return to the army. For I believed that if we wished to save China from ruin, the best way to get results would be to have true Christians in the army. So I maintained that for the present in the army, we need soldiers, who are true Christians. Only then can we have hope of truly saving the country and the people. For you must be a true Christian before you can have a true revolutionary and true sacrificial spirit, and one who will not quit when the task is half finished but will be faithful unto the end. Of course, it is important that they have genuine beliefs and that they be genuine Christians for there is no place for mere imitators."

At the time when our army (Kwominchun) withdrew from Jehol,* I was greatly worried for I was one of the leaders. So I prayed to the Lord and it was as if I received guidance from Him, to withdraw. Three days before our withdrawal, there was a great downpour of rain but when we commenced everything went well with us. We climbed the mountains and slept out of doors and we had none of the northern dust storms nor did we meet muddy roads that were impassable. And so in an incredibly short time we were in Peking.

After every battle I felt sore at heart because many lives were lost. So every time before a battle I commanded my men to treat the enemy, whether wounded or prisoners, with kindness and on no account should they treat them cruelly. And also they must protect the officials, soldiers and their families in all the places captured by us. In fact they must comfort them by telling them that we fought them for principles and not for personal grievances, for I always believed that revenging one's self, or committing wholesale slaughter, was something that would bring disaster.

Every time I had an opportunity, I emphasized the importance of being humane and showing Christian virtue. And whenever I remembered our ancient sayings such as, "Militarism is a bad omen"; "When good leaders rule the country for one hundred years, cruelty and slaughter are eliminated"; "Those who do not delight in killing can unite a country":—no end of pathetic feelings welled up in my heart.

Then, when I thought of God whose heart wishes life and not death, and of Jesus who loved his enemies, I cared little for the empty honour and glory of the world, and became anxious to leave my position and to work solely for the salvation of the individual, the nation and the world. That is, on the one hand, I desired to

*In 1924 the Kwominchun army under General Feng had been sent to Jehol to help in the campaign against Chang Tso Lin, the Manchurian War Lord. This withdrawal caused the downfall of General Wu Pei Fu and General Feng, under whom the writer was serving, was greatly criticized for betraying his superior.

study carefully and on the other to proclaim the word of God, who is the God and Father of every tribe and nation and of the Saviour of the world, our Lord Jesus Christ. I reasoned that when each person made this his motive, not only would China be saved from danger but all nations would find peace and order forever. So I prayed constantly that my time henceforth might be wholly devoted to the Lord. I wished to concentrate all my attention on the pursuit of God's word so that I might reveal the splendour of the Lord's grace, and make known our Father's will and spread salvation. I have had this resolution ever since my conversion but to my great regret, up to the present, I have not been able to live up to it and it may be that God has something else in store for me.

In 1925, when we fought at the Yang village, I dreamed that an animal, part bear and part dog, ran by me on the right. After I awoke I felt that our right wing must be in danger, and on that day, sure enough, word came that our enemy had one battalion attacking us from the rear on the right side. At that critical moment, General Shih sent re-inforcements to us and the day was saved. This proved that God gave me guidance no matter when or where I was.

There were many instances like this. Before we arrived at Kalgan, I saw in my dream a big bowl full of dirt. All of a sudden, the bowl cracked and the dirt fell out. I was sure that there would be some kind of uprising. Sure enough, before I took charge at Kalgan, the soldiers mutinied. Our men had to put it down. These things happened just as I saw them in my dreams and I felt that God was exceedingly good to me.

Since 1924, I have made rapid progress in my study of the Bible. I have read it time and again and underlined verses as I went along. I really feel that the Old and New Testaments are the world's greatest classics. So I reverently wrote the following testimony on the cover of my Bible "This is the world's greatest classic." In my heart I was most anxious to bear witness and help to save souls and I made various attempts along this line.

I made arrangements to print a private edition of the Bible for free distribution amongst my friends, and others interested in the Christian religion. My aim was to lead others to the Lord for since I, myself, know Christ, I must do my best to make Him known to others. In my private edition these words were printed by way of introduction, "I present you with this Bible, not as a formal gift, but because it is God's will that I should do it. I love and respect you and therefore hope that you will carry this Bible with you all the time and study it daily without fail. Pray without ceasing, persistently and tirelessly, and much wisdom will come to you. You will have power to escape from sin and to understand the truth and you will receive everlasting life. Even the hope of the salvation of our nation, our race and of the whole creation depends on you."

Many who do not understand religion, believe that religion is opposed to revolution. Some even suspect religion, mixing it up

with imperialism. This is not right. If we make a scientific analysis, we find that Christianity, Christians, and the Christian Church are not the same things. One should not oppose Christianity just because there have been false Christians and false churches and Imperialism has utilized them for its own ends. The false churches and false Christians are traitors to Christ and are the things which true Christians and true churches have opposed from the beginning. One should not hold it against Christianity that there have been false Christians and unfaithful churches. Where can you find anything without some defects? Or where could you find anything that Imperialism has not used for its own ends?

In this world, wherever you find a genuine article there is sure to be an imitation that men try to pass as the real thing; but intelligent people discover the difference. For example, culture, morality, goodness, and even revolution, all have their true and false aspects. Because there is a false thing, why destroy the true along with the false? So, therefore, the great responsibility in my life is to distinguish the true from the false, and to take the true and hang it up like the mirror of the Chiu Dynasty. That mirror was said to possess the power of differentiating the false from the true. If we do that, the false can not survive, it will collapse without our destroying it, but if you have made no distinction, it would be unreasonable to discard the true along with the false.

Now it is said that because we want to carry on a revolution we must oppose religion, but this is a watchword of the Communists and not of the Kuomintang (Nationalist Party). The Communist party is absolutely materialistic whereas the Kuomintang is not. This explains why in our party principles we have included one on religious liberty. Dr. Sun Yat-sen in his "Reconstruction of our Nation" says, we must get a new psychology and in the "Three Principles" states that people must have a change of mind and emphasize moral problems. And furthermore, Dr. Sun said, that if we want to restore the lost position of our race, we must restore morality.

Moreover, Dr. Sun, our party leader, was himself a Christian. At the time of his death, he said to Mr. Hsu Chien, that he was a Christian and that he had held his religious beliefs faithfully unto death. We see, therefore, that Christianity is not only not opposed to revolution, but is really its original motive power. (Compare Luke 1, 52, 53, Psalms cxlv, cxvi.)

During my early days of revolutionary activity, I noticed that many of my comrades, who at first sacrificed a great deal for their party and nation, afterwards deteriorated and behaved themselves like the other officials and militarists. My admiration for them was changed to great grief. I realized that an understanding of party principles was not sufficient. Something more was necessary to insure the integrity of my comrades so that they would be able to persist until they had brought the revolution to a successful issue.

Since, then, revolutionary activity is the duty of every citizen; religious faith is a natural human instinct; both are essential to all. But only religious faith can preserve man's natural disposition and uplift his personality. When one possesses this kind of disposition and this kind of personality, he is equipped to carry on his revolutionary activities faithfully to the end. And this is why I want to be both a revolutionist and a Christian.

I am very conscious of my own shortcomings. But looking over the years and months since my conversion it would seem as though they had daily diminished though I count it my shame that I have not been able to eliminate them all. So I try hard to catch up with them, hoping that I may be able to accomplish the task of "keeping at it without ceasing." More and more, I want to imitate Paul, who said, "And if we live, we live to the Lord, and if we die we die to the Lord. Thus we are the Lord's whether we live or die." I have fought a hard fight and will endeavour to keep it up to the end. I shall "by forgetting what lies behind me, press on to the goal." I shall "exhaust my ability and not quit" and "humbly do my duty with my whole strength until death." I verily believe that God will give this grace to all those saints in God, who are justified by faith, for ever and ever. Amen.

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In Remembrance

ELEANORE W. SHEFFIELD

MRS. Eleanore W. Sheffield passed on at Honolulu on June 7, 1933. She was born in Pike, N. Y. in 1847. In 1865 she graduated from Huntingdon Union Seminary and Pike Seminary. In 1869 she was married to Dr. Sheffield, both of them being members of the American Board Mission in North China. They were leaders in nurturing a little mission school at Tung Hsien, near Peiping, which under Dr. Sheffield's presidency became the North China Union College and which was, in turn, merged into Yenching University. Mrs. Sheffield taught in this growing educational movement and also assisted Dr. J. H. Ingram in operations and clinics at the hospital. Her largest field of usefulness, however, was her social helpfulness, in home and personal friendships, to many generations of Chinese students. For over a year following 1900 Mrs. Sheffield graced society life in Peking and at that time accompanied as interpreter Mrs. Edwin H. Conger, when as wife of the American Minister she had audience with the Empress Dowager, Tzu Hsi. From 1917-25 she resided in Peiping and taught in the Peiping Union Bible Training School for Women.

Mrs. Sheffield left China in 1927 for Honolulu to reside in the home of her youngest daughter, Mrs. K. B. Barnes. She kept up her service to China by teaching Chinese to a group of Chinese students in Hawaii University. Another daughter, Mrs. W. B. Stelle of Tung Hsien, was with her mother during the two months previous

to her demise. Her son, Professor A. D. Sheffield, worthily carries forward the family torch of tradition of warmth and light in Wellesley College.

The portrait of this faithful missionary is thus given by a colleague of many years. "Her heart has always been a restful one, even when her life was filled with the most varied activities. Perhaps she felt more at home in new surroundings from her first moment therein than some of the rest of us do. Certainly no great change was needed in her beautiful life when she passed the gates and started 'far down the future's broadening way.'"

On September 3, 1933 Mrs. Stelle returned to China bringing with her the urn of ashes. Interment took place in the Christian cemetery at Tung Hsien. A "Foster Land Memorial Service" was held in the Chinese church there on Sunday, September 17, 1933. Another highly representative memorial service had previously been held in the Central Union Church at Honolulu on June 10, 1933.

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Our Book Table

WHAT COMMUNISTS THINK OF RELIGION

RELIGION IN THE U.S.S.R. *F. Yaroslavsky. International Press, 4 Pelham St., London E. L. 1932. Pages 60.*

Robert Burns' prayer that the gift might be given "to see ourselves as others see us" is easily answered in respect to the Communists by a perusal of this booklet by the leader of the "League of the Godless." The Communists are convinced that they have sound reasons for attacking all religion in general and Christianity in particular. It is only common-sense that we who are the exponents of the gospel of Jesus Christ should have a clear understanding of the points of their attack. We cannot afford to stick our heads in the sand!

The Communists are aware that many of us are saying: "Communism is itself a Religion." This they are not willing to accept. "Religion is at best a delusion, at the worst a vice or even a disease." Religion always implies dependence upon God. The Communists who boast of their materialism believe that they can depend solely upon themselves. "The collective farmers will not go to the priest to ask him to propitiate the deity by offering up a prayer to the prophet Elijah or some other saint in the calendar. They will rely solely on the village proletariat to improve the conditions of their work, to combat drought and other elemental forces of nature which affect the well-being of the masses."

Communitic atheism and the campaign against religion have not arisen in intellectualist or philosophical objection to belief in God. It is part and parcel of the revolution against capitalism. It fights religion because it conceives of religion as primarily a social force working to conserve the status quo. "The revolutionary proletariat is not concerned with a merely paper war of the old style 'free-thought' kind against Religion-in-the-Abstract; it is concerned with religion as a concrete social fact and force—with the churches as parts of the apparatus of the bourgeois state; with the priests as members of the ruling class and active political agents of the bourgeois order; with the churches as centers of counter-revolutionary propaganda; with the church congregations as potential organization centers for scab-herding and Fascist reaction."

Alleged facts cited in illustration of this description of religion are, for example; "In both England and Scotland the Church is 'established' by law—is part of the State apparatus.... Bishops of the Church of England are ex-officio members of the House of Lords, and chaplains of the leading denominations are appointed and paid by the State to 'minister' to the Army, Navy and Air Force."

"Then the churches are, each and all of them in their degree, property-owning corporations interested in the maintenance of rent, interests, and profits. The Church of England is one of the largest land-owning corporations in Britain, and as such is the owner of large areas of slum property and of mining rights and royalties, in addition to its property right in the tithes levied upon farm produce..... The salaries paid to the leading dignitaries of the Church of England (£15,000 per annum to the Archbishop of Canterbury)..... give a measure of the wealth of the Church and the social standing to which it aspires. The various Nonconformist Churches are only little less wealthy..... It is not, therefore, to be wondered at that the churches, whatever else they may differ in, are all agreed upon the necessity for defending the capitalist order against every sort of revolutionary advance of the proletariat."

"The churches are powerful propaganda agencies interested in creating 'public opinion' favorable to the existing order..... Their activity during the war, in which virtually every cleric of every denomination became a recruiting sergeant, was only a continuation of their normal peace time activity in expounding the doctrine that 'the powers that be are ordained of God'."

"The churches are all active agents of Imperialism..... The doctrines, 'he who believeth not shall be damned' and 'go ye into all the world and save sinners' have made the churches through their foreign missions active agents for the spread of White ascendancy and for Imperialist expansion into all quarters of the globe. The saying of the old Maori chief typifies the process: 'The missionary comes and says—Look up!—and we look up: when we look down again, the land's gone!'"

"The churches everywhere are busier than ever at the work of demoralising the workers with their charity. Wesley in the 18th century (so his disciples claim) 'saved' Britain from Revolution by his evangelicalism, by calling in the 'Next' world to redress the balance of 'this.' Gen. Booth claims to have done as much in the 19th century by his shelters, work depots and emigration agencies. The whole of the churches today are at work preparing to combine the methods of Booth, Wesley, and the Pope with those of the Black Hundreds and the Klu Klux Klan."

Lenin is quoted to the following effect: "In modern capitalist countries the basis of religion is primarily social. The roots of modern religion are deeply embedded in the social oppression of the working masses.... 'Fear created the gods'—fear of the blind force of capital—blind because its action cannot be foreseen by the masses—a force which at every step in life threatens the worker and the small business man with 'sudden', 'unexpected', 'accidental', destruction and ruin, bringing in their train beggary, pauperism, prostitution, and death from starvation—this is the tap-root of modern religion."

The anti-religious program of the Party is given: "The Party stands for the complete dissolution of the ties between the exploiting classes and organized religious propaganda, and facilitates the real emancipation of the working masses from religious prejudices by organizing the widest possible scientific, educational and anti-religious propaganda." And then it is significantly remarked—"religious beliefs will be destroyed not primarily by anti-religious propaganda, but by the conscious and deliberate planning of all the social and economic activities of the masses!"

Note what are considered to be victories in this anti-religious campaign as it is being carried out in Russia. It is highly revealing of what religion and "Christianity" has stood for in the minds of the people.

"More and more we find them (the peasants) adopting the new technique and freeing themselves from and subduing the dominion of the elemental forces of nature. These victories over nature, over these elemental forces, are of paramount importance in the work of freeing the great peasant masses from the stupefying influence of religion. In a few more years the masses of the peasants organized in the collective farms and State farms will, with the use of the mighty technique of the proletarian State and with the help of the mighty fertilizers at work upon new and hitherto untilled fields, be able to free themselves from the last remnants of the influence of religion which the exploiters had almost indelibly imprinted on their minds in the course of centuries." "In the village of Borodina, the peasants arranged a mass festival of socialist culture. About two thousand people, poor and middle peasants, came from all parts of the county, and without a single dissenting voice closed down two out of the three churches in the village. In one of them they installed machinery and turned it into a collective farm mill; in the other they opened up a home for socialist culture with a number of assembly rooms, a library, rooms for study circles, moving pictures and radio.....Illiteracy has almost been completely wiped out in this village, and two-thirds of the adult population regularly visit the village reading room.....*This is something entirely new in the Russian village.* Here they are making short shrift with all the vestiges of the old regime." (Note that the success against illiteracy is conceived as a victory, in part at least, of the anti-God campaign!)

Of another village it is reported that the "village meeting decided to proclaim the village to be Atheistic, to close down the church and expel the priest and deacon; elsewhere resolutions were passed to melt down all the church bells and to place five churches and two synagogues *at the disposal of the educational authorities.* 'Let us hear the rumbling of the tractors instead of the clanging of bells.'" (Have none of us rejoiced that useless temples were turned over for school purposes? If churches are as useless as these, what else do they deserve?)

It is said that announcements such as the following appear frequently in the newspapers:

I,a priest, have served in the.....church foryears, and now am convinced and realize that religion interferes with the building of socialism and stupefies the minds of the peasants and the working class. Therefore, I desire to stop deceiving and stupefying the peasants and workers. I therefore abandon my calling of priest and call upon all other members of the clergy to follow my example."

This instance is reported: "In Voronezh, after *repeatedly* exhibiting the bones of 'saints' and the crude deceptions practiced by the clergy in connection with them, one priest publicly declared that he refused to humbug the people any longer and stripped off his priestly robes on the spot."

There are some highly interesting comments upon religious liberty in this booklet which reflect the former conditions in Russia. One is reminded that Amos prophesied that "heathen" Assyria would overwhelm the Israelitish worshippers of Jehovah if they did not cease their exploitation of the poor!

The Soviet Government Decree on the disestablishment of the church is quoted in full, I give several extracts. "(1) The Church is hereby separated from the State. (3) Every citizen may profess any religion he desires or profess no religion; all laws disfranchising any citizen by reason of his profession or non-profession of faith are hereby repealed. (7) Religious vows, or oaths, are abolished. Whenever necessary solemn affirmation to tell the truth is made. (We are reminded of Matthew 5:33) (11) No compulsory collection of dues or assessments for the benefit of ecclesiastical or religious societies is permitted, nor may any measures of compulsion or punishment of fellow-members be taken by such societies."

This comment follows: "Every citizen, this decree declares, may profess any religion he pleases, or no religion at all. Was this the case before?" "Formerly, people suffered all kinds of punishments because they did not profess the particular religion the government wanted them to, but professed the religion which their degree of development, their lives and their consciences prompted them to. The Doubkobors, for instance, were forcibly deprived of their children so that they would not be brought up in the Doubkobor faith. In Siberia there were large numbers of people of various beliefs who had been exiled to the wildest and most remote places, because they had dissented from the official religion, and special monastery prisons were crowded with so-called 'heretics,' i.e. people who did not believe at the bidding of the police in priests' cassocks." "A religious procession is passing by. Whether one wanted to or not, one had to pull off one's cap.... Many a time when one did not take one's hat off fast enough, somebody would pull it off and assault one into the bargain, and there was nobody to complain to. This was considered the proper thing to do. We do not now permit believers to behave towards other believers, or non-believers, in this fashion."

It is notorious that the Communists are not as tolerant toward believers in religion as this decree cited above implies. Indeed, in the same section where the decree is quoted forbidding any law which will "restrict or limit the liberty of conscience," and where it is stated that "the teaching of religious doctrines is not permitted in any State, public or private institution," no inconsistency is apparently recognized when it is said: "The school must not stand aloof in the struggle *against* religion: it must educate children in an anti-religious spirit, because it must not be forgotten that at present the home influences of the child are still religious. The school must counteract this harmful religious influence."

Yet this determination to stamp out all religion may be understood to some extent when we read the chapter entitled—"What is Religion?"—and discover what religion is conceived to be. A portion of the picture which is drawn is exhibited herewith:

"Believers think that life—the fate of human beings, their sufferings or happiness—depends not so much upon man himself as upon God..... If God wills it, we will have a good harvest; there will be sunshine, rain or snow, if it so please God; or we will be visited by a scorching drought, by hail, storms, plagues, war or famine. In this way the believer feels dependent upon a power which he finds already in existence, to which he can only pray, and which *he himself is unable to subjugate*.

"Take the Christians, for instance. What do they believe in? Their belief may be summed up as follows: There exists an omnipotent, omniscient, and omnipresent God, who has a divine Son, who, in turn, has a divine mother: then there is a Holy Spirit, also a God—there are countless saints, also like God—some more powerful, others less—each saint having special duties assigned to him. One is in charge of matters concerning the sea and cares for travellers; another is in charge of the weather and causes thunder and lightning, and sends down rain; a third takes care of the cattle; a fourth helps you if you have toothache; a fifth watches over bee-hives, etc.

"Moreover, most Christians believe that besides God there exist also devils and fiends, with their leader, Satan, who also possesses tremendous power. These forces of the nether world are so strong that, in fact, God and all the celestial forces have been struggling with them for thousands of years, but have not proved able to overcome them. These devils, fiends, demons, satans, or evil spirits, as they are called, hold the personal lives of the Christians in their hands. According to the belief of the Christians they torment them with all kinds of sicknesses, spoil their business, instigate people to do evil or to commit crimes; while God Himself and all the saints and hosts of angels in heaven cannot or will not do anything to stop the mischief committed by these demons and devils.

"The majority of Christians believe that life here on earth is only the preparation for another life which will be an eternal paradise. Some picture this paradise as a sort of first class almshouse. Others picture it as a luxurious brothel. The priests assure these Christians that as the overwhelming majority of people are sinners, and paradise will be reserved only for the few righteous ones who carry out the precepts of the priests, the majority of people will descend to a fiery hell, to the "depths of Hades" where the devils, created by God, will torture them and make them suffer every kind of torment. They will be roasted, sliced into pieces, beaten with hammers, burnt alive, etc. Thus the priests of every cult have their own way of deluding the masses.... With their silly tales they stupefy their brains as opium stupefies and poisons the unfortunate opium smoker. This is why the greatest thinkers and minds of our time cannot find words more apt for defining religion than those used by Karl Marx, who called religion 'the opium of the people' or the words of Lenin who said that religion is a sort of alcohol which beclouds the minds of people, who stop seeing the world as it is, and see it as it appears to the befogged, stupefied, poisoned minds of a drunkard or opium smoker. Religious people see the world and its relationships between man and man and man and nature, not as they are, but as they are represented to be by their priests and their religion.....

"Religion acts as a bandage over the eyes of man, preventing him from seeing the world as it is. It is our task to tear off this bandage and to teach the masses of workers and peasants to see things correctly, to understand what does exist and what does not, so as to be able to rebuild this world to fit the needs of the workers and peasants. We must, therefore, convince the masses that Communism and religion cannot go together, that it is not possible to be a Communist and at the same time believe in devils or gods, in heavenly creatures, in the Virgin Mary, in the saints, in pious princes and princesses, bishops and landowners, who have been canonized by the priests.

"It is impossible to be a Communist-Leninist and at the same time go to church, listen to the lies of the priests and take part in the performance of religious rites, that is, give support to the religious hocus-pocus that says that if you move your hands this way or that, cross yourself two or three times, bow, say this or that prayer, turn around to face one corner and then another, and think of the non-existent gods and saints, some changes will be brought about in the life of man. It is impossible to be a Communist, a Leninist, and retail the belief that the conditions of life, of society, of industry, the weather or an individual's health, can be influenced by prayers, by sprinkling 'holy water,' by burning incense, or by performing any other superstitious rites."

It is evident that the Communists are convinced that they are the vanguard in the fight against ignorance, superstition, injustice and the exploitation of the masses. To point out exaggerations, misconceptions, contradictions in their attack upon religion may be an easy matter. Their acquaintance is with a corrupt form of Christianity. To refute the arguments of dialectical materialism and atheism on philosophical grounds is not difficult. But a defense of Christianity which is academic and philosophical will not suffice to meet the challenge which Communism presents to Christendom. The Communist challenge is essentially ethical, moral and social. Communists repudiate religion because it has failed within their experience to establish justice among men. Only a demonstration of the Church's power to inspire a finer quality of justice, a fairer social order, will answer here.

G.P.

THE TECHNIQUE OF SOCIAL PROGRESS. Hornell Hart. New York, Henry Holt and Co., 1931. G\$3.60, xvi/708 pp.

Written for introductory and orientation courses, the book logically follows the author's *Science of Social Relations* (Holt, 1927) which emphasized the point of view of Social Psychology and personal relations' approach while this book follows the cultural approach. Like the earlier book it uses concrete in-

stances which are organized into a logical outline with which each chapter closes as a summary.

"Progress" is defined as "those biological and cultural changes which on the whole and in the long run release, stimulate, facilitate and integrate the purposes of men." (p. 15). This is a man-centered definition. This recognition of human evaluation in any conception of progress is used in the development of scales for measuring progress in material culture, intellectual tools and social relations and makes those scales more valuable for measuring cultural advance than mere enumeration as is done by Chapin.¹ The general conclusion drawn from this survey of cultural development is that while material culture has been continuously accumulative the social and ethical relationships, though generally cumulative, have been sporadic with catastrophic relapses. This difference the author thinks is due to the fact that it is harder in these fields to determine which of the cultural electives available will best advance human welfare and that power is often placed in the hands of those who do not use it for the general good. Such differences in material and social development raise a serious question with regard to Chapin's synchronous cultural cycles which theory implies changes in social development at the same time as changes in material culture. However, Chapin does not assume "progress" in all lines.

The author states his conclusions with regard to the technique of social progress under ten "Working Principles of Innovative Engineering": (1) Investigate; (2) Bring creative minds into contact with the problem; (3) Organize the diffused and inarticulate innovative energies of victims and of progressive sympathizers; (4) Enlist the support of individuals powerful in the institution to be altered; (5) Rouse apathetic people to interest by dramatizing the problem; (6) Link up auxiliary emotional complexes with the innovation; (7) Avoid needless antagonism; (8) Find common denominators of innovative interest; (9) Demonstrate publicly and dramatically the feasibility and value of the innovation; (10) Spread everywhere information as to the best methods and equipment used anywhere." (p. 678) It will be seen that Hart puts his main confidence in the intellectual processes of invention and spreading the results of the inventive process rather than in any general material factor or in violent methods. He thinks that individuals possess the power to alter culture, at least within the limits set by the cultural level to which the group has attained.

The book makes interesting reading for the general reader and the fourth part entitled "The Technique of Creation," in which the analysis is made, will be found especially valuable to all interested in social improvement. The principles there developed might well be used as tests of missionary methods. This analysis and the recognition of the part of evaluation in measuring progress makes this book an advance over those in the field of social change by Chapin and W. F. Ogburn,² but it makes no use of Ogburn's cultural lag concept which has been found valuable in *Recent Social Trends*.³

GENESIS TO GENEVA. P. M. Oliver. Hodder & Stoughton, Ltd., London.
Pgs 160. Price 3/6.

All allegory of the struggle of mankind to "replenish and subdue the earth" written with a delightful humor which only faintly conceals the serious purpose of the author to instruct the reader in an approach to critical problems of nationalism. It is most likely written for the plain man in the street, but if the statesmen who gather at Geneva could be persuaded to read this essay

1. See charts on pages 60, 50, 430; F. S. Chapin: *Cultural Change* and S. A. Rice: *Methods in Social Science*.

2. *Social Change*, 1922.

3. McGraw-Hill, 1932, by President's Research Committee.

and were to be moved by the spirit which animates the writer, less of fear and more of faith might inform their actions. For a couple of hours or educational reading which will also be a delight one can hardly find a more interesting book than this pleasant satire on the efforts of the sons of Noah to destroy the constructions of the sons of Lamech, Jabal, Jubal and Tubal Cain. One paragraph is worth repeating here: "Would one-tenth of the books and one-thousandth of the newspaper articles be written today if there were no printing press?....It is the ease of reproduction by mechanical means and not any unwonted flow from the Pierian Springs which has led to the great increase in the literary production of today." The author modestly asserts that but for the machine his book would not be printed. In this instance I am very grateful for that machine. G.P.

SEEKING AND FINDING. *Dr. E. Macmillan, pp. 281, Hodder and Stoughton. 5s.*
SHARING. *T. W. Pym, pp. 64, Student Christian Movement Press, paper cover 1s.*

Both these books have been inspired by the Oxford Group Movement and are valuable contributions to its literature, though written from quite different points of view.

The author of "Seeking and Finding" is Head of the Department of the Philosophy of Religion, University of Pretoria. He has been for twenty-one years Minister of St. Andrew's (Presbyterian) Church, Pretoria. The book was prepared for the press while the author was on tour with the Oxford Group in Canada and the United States last winter. It proclaims the need for conversion, especially the conversion of ministers.

The sermons are a scriptural, untechnical, direct, uncompromising proclamation of the Good News of God. They search the depths of the individual's life. Exposition reaches occasionally the highest power, as in Chapter XII on 2 Cor. 2:14 ("my life a constant pageant of triumph in Christ"). They voice the demand for reality, insisting that "what is spoken or written of any spiritual movement should correspond closely with the facts." Again and again they present the way in which racial alienations and the tremendous antagonisms within our present social order, "things intractable, unassailable, impregnable on any other line of attack, go down like nine-pine before the irresistible power of forgiving love." And they go on:—"the economic problem is the distribution of bread. The moral problem lies behind that. Christ goes straight for the moral problem—when men cease to be selfish and identify themselves with God's interest in other people, the problems of industry and hunger are solved." "It is no use thinking of troubles on a world scale until we have first won through to victory in our own individual or domestic lives."

In "Sharing" we have a penetrating and somewhat critical, though distinctly friendly, study of an aspect of the Groups Movement which from the beginning has been regarded as of central importance, the sharing of mental and spiritual possessions. With "Sharing" and "Guidance" the Groups stand or fall. T. W. Pym, the author, is Chaplain and Fellow of Balliol College, Oxford, and Chaplain to the King. His courtesy and fair-mindedness are in evidence throughout this essay. He is professedly dealing with sharing mainly as practised in the Oxford Groups Movement. "It is part of the Faith, the one way." Sharing is to the Groups not a particular method beyond the Christian method—"it is just an essential part of elementary or primitive Christianity; that's all."

We are left in no doubt as to why the writer refuses to identify himself with the Movement. He cannot accept its teaching as to the universal necessity of sharing. This assumed necessity, he says, prescribes that guidance in regard to sharing can be of but one kind. In many connections the writer points out why he cannot accept the universal application of this requirement. Doubtless the writer has grounds for his confidence that the Groups stand for the universal necessity of sharing. The reviewer would call attention, however, to the fact that "All Sharing under guidance" is one of the Groups' principles, and that in Thornton-Duesbery's Oxford Group Paper on "Sharing" there is no hint of such doctrinaire rigidity as Pym attacks,

The great merit of this essay is its fresh and constructive treatment of the subject. The introductory chapter shows where this important practise belongs in the past and present life of the Church. Chapter II on "Sharing with One" offers an extraordinarily penetrating, humble and helpful analysis of the most common form of Sharing. Chapters III and IV on "Group-Sharing" and "Team-Sharing" introduce us to points in which the Groups are breaking comparatively new ground. Chapters V. and VI indicate how deep is the underlying conviction of the writer, though he be "not in full working fellowship" with the Movement. L. H. R.

SOME EXPERIMENTS IN LIVING. *Peter Ainslie. Association Press, 347 Madison Avenue, New York. U. S. Currency \$2.00.*

In our day we seek for incentives for the renewal of Christian adventurousness. Its loss is counted one of the chief drags on present-day Christianity. Dr. Ainslie is one who has tried to live adventurously and make experiments—sometimes daring!—in Christian service. In this volume he recounts his own experiences in such adventures. His explorations and discoveries in regard to war, interracial friendship, social justice, church planting, Christian unity, Protestant values, marriage and theology are all set forth mainly in concrete illustrations of the particular problem involved. The struggles through which his own soul passed as he gradually realized and cast off the fetters of old ideas is also interestingly brought out. At times the forces that opposed his desire to move out into a more free and fuller Christian experience hemmed him in though he always found a way out. Here, too, are glimpses into the cramping notions that hold many Christians in thrall and instances of how sometimes these were thrown off. Through all the pages of this book the reader moves where life is real if not always seen as earnest and victorious. It shows, too, how one may find his own idealism clarified by trying to help others break through the meshes and chains that bind them. To read is to find oneself with a stronger faith that even in the complicated areas of life from which these instances of conflict and victory are gathered much can be done if one is determined and adventurous. F. R.

CHRISTIAN FELLOWSHIP HYMNS. *T. C. Chao and Bliss Wiant. Silver \$1.20. Order of Bliss Wiant, Yenching University, Peiping.*

This new edition of Christian Fellowship Hymns is a good example of what can be done by individual enthusiasm and enterprise. It is probably out of a good many such efforts that the Hymnology of the Christian Church in China will gradually be built up. There will for many days to come be needed both the translations and the music of hymns which cannot be called western, but are rather the heritage of the Christian Church as a whole. Chinese music will go through a long period of experimentation and development before it crystallises into forms which can be used for purposes of public worship. And Chinese Christian experience will gradually record itself in sublime words which will express the heart of the Christian Church. But until the years bring about this much to be desired end, such hymnbooks as this will be of great service in developing the worship of the Church, and connecting it with the great line of saints who have expressed their devotion in such matchless lines as Bernard of Clairveau's "Jesus Thou Joy of Loving Hearts," or Bunyan's "He who Would Valiant Be," or Luther's, "Out of the Depths." The use of Plain Song is also a sound idea, since many of the melodies are closely allied to the Chinese form, and have nothing "foreign" about them. Modulations and the "leading note" are the downfall of many congregational efforts at singing western hymn tunes. It is a pity that not more of the tunes from the old Scottish Psalter are included. These are traditional, have a fine dignity, and in rhythm and form are easy for a Chinese ear to appreciate. "Covenanters," for example, is almost exactly what one might hear in some

Buddhist Mass. There is still a line of research open for someone who would compare and select standard tunes which are not foreign in their scale or rhythm, and which might be directly incorporated in the church music of the future.

Dr. Chao's translations are in some cases a rewriting, and so gain much in strength and personality. The reviewer is unfortunately not skilled in Latin or Chinese, but is it only imagination that the old Latin hymns go into Chinese with a particular clarity and dignity? Students using this book comment especially on the width of the vocabulary and its "flavour." Foreigners realise this by the number of characters they miss in comparison with the old books!

It is a pity that a stronger cover has not been used; paper soon rubs and gets dogs' eared. The device of writing the words between the lines of music is also not very happy. In many cases the character is so small that in a poor light it cannot be distinguished, although for its size it is written very clearly and beautifully. Also, Lanier's poem, "Into the Woods my Master Went," can hardly by any stretch of the imagination be called a hymn, and set on the page opposite, "O Sacred Head Once Wounded," seems too trivial for such company, set as it is to a rather slight tune. But these criticisms are small things compared with the gratitude we owe to Dr. Chao and Mr. Wiant for the immense amount of love and labour that have gone into making this book available. The addition of twenty-five new hymns in the revised edition adds variety and strengthens the book considerably. E. W. A.

CHINESE POEMS IN ENGLISH RHYME. *Admiral Ts'ai T'ing-kan. University of Chicago Press. U. S. Currency, \$3.50.*

Of special interest to foreigners with a moderate knowledge of Chinese character, but little first-hand knowledge of Chinese verse in the original, is this collection of translations of T'ang and Sung Dynasty poems. These well-chosen poems, typifying varying moods of Chinese poets, have been translated with a dignity and simplicity which makes them good reading. They are beautifully printed—one short poem to a page—with the Chinese text inscribed like a decoration above the English, so that they are good also to look upon. The notes, and tables, wisely printed at the back, add much in scholarly clarity. Those who do not read Chinese but are interested in poetry will be glad of this new collection which contains many poems not previously done into English. But to those whose appreciation can be deepened by a comparison with the original, this book will come with a special lift.

In the foreword, Mr. L. T. Chen, of the Institute of Pacific Relations, stresses the fact that this is the first translation of Chinese poems into English by a native of China. The welcome accorded to the book in the West is shewn by the fact that the publisher is the Press of an American University. The fact that Admiral Ts'ai worked on this book as he found leisure from his busy life for the space of thirty years brings this thousand-year-old verse before us as an expression of twentieth century feeling. Many of the poems have an universal character which is beyond the limits either of age or nationality; of such are the exquisite description of "An Early Shower in Spring," by Han Yü, and the graceful philosophical allegory of "The Floated Ship," by Chu Hsi.

The poems are taken from the collection called 千家詩, which Admiral Ts'ai has translated, "Selected Poems from Many Poets," but which appears to the uninitiated to say, "Poems of a Thousand Households"; and very truly, also, because this is one of the most widely loved of all books among the common people. Countless are the children to whom the first difficulties of learning to read have been softened by the musical rhythm of the "Selected Poems"; and in any group of adults faces light up when someone begins to chant the first poem of the book, "Impromptu Lines on a Spring Day," a poem, by the way, translated by Admiral Ts'ai with especial felicity.

As is inevitable, there are certain expressions in these translations which one wishes to challenge, like "All Souls' Day," with its distinctive Catholic overtones, for the Chinese festival of Ts'ing Ming, and "Songs of birds were heard on every lawn," whereas a lawn, such as we understand it, with its flat expanse of short-cut grass, is practically unknown in the older type of Chinese garden. Such expressions offer a kind of short-cut to the harassed translator, faced with the difficulty of reproducing, in as few words as possible, the picture so charmingly present in the poet's original lines, which is easily done for those who have the same background as himself, but is hard to suggest to those whose childhood-concepts were formed in a different civilization. Who could, for instance, present the customs of *Ts'ing Ming* in less than a paragraph? Yet "All Souls' Day" gives a kind of approximation in three words. And since "lawn" clearly suggests a quiet and beautiful spot appropriate for singing birds, it is a tempting word. That comparatively few of these handy but misleading words have been used reflects great credit as to the sincerity and skill of this most conscientious translator. Altogether we wish to compliment Admiral Ts'ai on his notable achievement.

ENGLISH SONGS FOR JUNIOR MIDDLE SCHOOLS. *Compiled by Alice Margaret Higgins. China Music Co. Peiping. 90 cents, silver.*

As a knowledge of the elements of western music spreads, the demand for material to use in school teaching become acute, especially for songs and choruses suitable in range and character for class singing. This book of songs will be gratefully received by teachers, and will be found useful not only for its musical value, but as an aid to the proper pronunciation and fluent use of English. While some of the songs seem rather elementary for junior middle school pupils, even the simplest will add to the vocabulary.

Miss Higgins has provided a good variety of rhythms, and while a more general indication of Tempo would be helpful to inexperienced teachers the songs in many cases suggest their own time. The inclusion of over twenty Rounds is an excellent idea, providing practice in part singing, and accustoming the ear to harmony.

This collection of eighty songs includes sea chanties, negro spirituals, folk songs, carols, as well as a few popular choruses and some modern airs; some of the songs, chosen specially for use in public performances, are in two or three parts with piano accompaniment.

ESSAYS IN PIANOFORTE TECHNOLOGY. *Lawrence M. Nalder. "Musical Opinion" London, on sale by Robinson Piano Co. Nanking Road, Shanghai. Mexican \$2.00.*

This formidable title introduces a very modest little book on Piano Tuning which will repay study. Many people who struggle with pianos in the interior would be glad of some help in keeping them in order when an expert tuner is not available. This essay, while taking for granted some knowledge of music and acoustics, is not too erudite for the ordinary person to profit by. It explains the principles, outlines the order of procedure, gives the necessary information about beats, and gives some very good hints on how to ensure a permanent result. The last chapter on things to look for in buying a piano, especially for the tropics, is most useful. E. W. A.

THE FIRST WIFE AND OTHER STORIES, *Pearl S. Buck, The John Day Company, New York. G\$2.50.*

This is another of Pearl Buck's books on China, containing several short and interesting stories of the Old and New China, the Revolution and Floods. Mrs. Buck's vivid imagination and pen take the readers to China and make

them feel what the Chinese people in their efforts to grasp western ways of living and thinking have to go through. One of the stories in the chapter on Flood, was written especially to raise funds in America for the relief of flood sufferers in China. Although not as gripping and diversified as her later books, the stories are interesting and understanding little tales, and for the lovers of Pearl Bucks' books make another good addition to the family library. E. L.

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PAMPHLETS RECEIVED.

National Christian Council of China, Biennial Report 1931-33.

The Climatic Regions of China. B. Burgoyne Chapman, University of Nanking College of Agriculture and Forestry.

A preliminary report of the China Land Utilization Study.

Farm Prices in Wuchin, Kiangsu. Chang Lu-Luan. (In Chinese)

The Meaning of Evangelism. A Study of Principles and Methods. National Christian Council of China.

Report on Rural and Literacy Work. National Christian Council of China.

Report of Commission on Cooperation. National Christian Council of China.

Indigenous Fruits, Sidney J. Clark. World Dominion Press.

A reprint from World Dominion, April and July, 1933.

Church and Missions in Manchuria, World Dominion Press.

This was printed in 1928.

The Challenge of Central Asia. World Dominion Press.

A brief survey of Tibet and its Borderlands, Mongolia, North-West Kansu, Chinese Turkestan, and Russian Central Asia. Published in 1929.

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Correspondence

Strengthen the Chinese Recorder

To the Editor of,

The Chinese Recorder

DEAR SIR:—I should like to refer to the questions on the insert in the *Chinese Recorder*, August, 1933. I imagine conducting a journal of the Christian Movement for so varied a constituency as you have in China requires a combination of the journalism of a Watterson and the patience of Job. Since you ask, however, here is an answer or two to the questions.

Walter Lippmann says the task of the moralist today is not to urge men to good will, but to make explicit what good will means in this complex world situation. Is it true

to say that the greater need in the Christian Movement is not exhortations for greater evangelistic zeal but help on actual procedures for making life more abundant? A fanatic is defined as one who misses his aim and redoubles his energy. Perhaps there are some illustrations of that in the Christian Movement in China!

The point of this is that it seems to me that relatively more emphasis might be laid on the "Work and Workers" section. Much good work is being done on various undertakings that embody the Christian Message—rural reconstruction, religious education and other ways in which the gospel becomes fact. Not less emphasis than now, perhaps, on thoughtful articles of opinion—nothing is so threadbare as a

technique without goal or meaning—but most of us already know more than we live up to.

It seems to me the new religious education movement in China might well receive more attention in the *Chinese Recorder* than it does. The fault may well be with workers in that movement rather than editorial policy. I note that a good deal more space is given to this in the *Educational Review*. It would be unfortunate if the impression gained ground here that there is any antithesis between evangelism and educational ways of reaching evangelistic goals, and I believe the *Chinese Recorder* could help much to bridge that gap.

As a case in point, the reports of the summer conferences on Religious Education last summer (1932) appeared in the *Educational Review*. These summer resort conferences are perhaps not very significant, being so largely foreign; yet for that very reason they afford a convenient means of interpretation to many of the missionary body of what religious education in China is doing. As I recall it, the meeting of the N.C.C.R.E. in Sungkiang last spring received only brief reference. When one thinks of what the Sunday school, imperfect though it is in the American church, means to the church there, and of the fact that we here lack organs like "The International Journal of Religious Education," "Religious Education" and the denominational publications that mean so much, it makes full use of a magazine like the *Chinese Recorder* imperative.

These are two ideas that occur to me at the moment. May I say how much I appreciate your endeavor to make the *Chinese Recorder* truly a journal of the Christian Movement in China, and the expression you give to the progressive elements therein.

Very truly,

E. M. STOWE.

Christian Unity.

To the Editor of,

The Chinese Recorder

DEAR SIR:—As you have asked your readers to forward their comments on the contents of your paper, I avail myself of the opportunity.

I would not like to say what feature is *most* desirable. I find them all indispensable. The contributed articles are written by all sorts of people and from many standpoints, which is what we want. The other features of the paper, Our Book Table, The Present Situation, Obituaries, Work and Workers, Notes on Contributors are all essential.

I would like to see two features added. First, a devotional page or half-page, in a leading place. This to consist of prayers or characteristic sayings of men and women who have exerted a creative influence in the history of the Kingdom of God in the world.

The second is that, not in an obtrusive way, but nevertheless consistently and persistently, I would like to feel that the *Chinese Recorder* is promoting the cause of Church Union. This is I believe, one of the major issues before the Church today. And that for two reasons: (1) it is essential to its own vitality; (2) for the sake of harmonising conflicting interests between classes and between nations in our present distracted and divided world. I think you are to some extent doing already what I have suggested. In making the *Chinese Recorder* an open forum for all kinds of views relating to the missionary project and the mutual understanding of East by West and of West by East you are laying a broad basis for unity. But I would like to see special articles upon this subject, some from the point of view of its desirability, some from that of practical difficulties. It is from the mission field that the cause of Union all over the world is receiving its chief impetus.

Yours sincerely,

ANDREW THOMSON.

The Present Situation

CHINESE CHRISTIAN WRITERS' CONFERENCE*

It has been a rare privilege to share in the deliberations of a group of young (and not so young) Chinese Christian Writers in the quiet beauty of Tiger Lily Valley, at Kuling, July 13—August 5, 1933. Unfortunately, the Meeting of the House of Bishops in Peiping stole me away for eight days. I missed some vital discussions on those days, and have, in consequence, an incomplete view of the whole four weeks' work.

A new group has come into being—the National Association for Promoting Christian Literature—which is to be known in English by its short Chinese name 'Wun Ching She.' The business of the 'Wun Ching She' is the *production of books*. It will ask other agencies to undertake publication and sale etc.—the "Wun Ching She" accepting financial responsibility.

A comprehensive program for three years has been outlined. It includes three sections:—

- (A) Original books (of from 50,000 to 100,000 words). Suggested topics:—
 "A Life of Christ," "The Story of Christianity," "A Book of Devotions Based on the Bible and Chinese Classics," "Letters to a Christian Student," etc.
- (B) Booklets to sell at 5 cents, (15,000 words). "Marriage," "The Family," "Vocation," "Citizenship"; "The Devotional Life," "Chang-ing Society," etc.
- (C) Translation of such standard works as Streeter's "Four Gospels," McGifford's works, and Troeltsh's, "History of the Church and Social Problems," etc.

Now you have had a peep at the infant, you can discuss the similarity or dissimilarity of its feature to its parents, but if you are wise friends, you will let the babe alone in the quiet of the nursery and not keep popping round to see how it is getting on. *Quiet* is a necessity for growth.

Proverbs often lie—"Well begun is half done," is no exception to this often-ty. We may have begun well at Kuling, but *we have only begun*. Literature is not made by putting in an order for it, or by making an association, selecting subjects, and suggesting writers. Literature must come as a spark from flint, as a spring from an artesian well, as the song of a bird from the joy of spring sunshine. Fire from heaven will not come in response to our assiduous efforts, even though we cut our fingers sharpening our pencils. It was Elijah whom Heaven answered, and Elijah was a man of desert places, and deep communing with God.

Kagawa is one of Japan's best sellers, because he has been with God in the Kobe slums; and in that hidden place which he calls "Beyond the Death Line." In that place too, Mahatma Gandhi has communed with the Eternal God, and so compels attention when he speaks, and writes, and acts.

There is little sign in China of the travail that makes great literature. None of us at Kuling knew real poverty at first hand; and it would not be true to say that we were on fire with the Spirit of the Living God. That is not to say we were not humbly seeking God's guidance and His will: but we were modern enough to prefer central heating to the bright flame of the open grate. Central heating may be more efficient. The tortoise in the end, dear, unperturbed, matter of fact, tortoise overtakes the hare. China's genius in the past is shown

*We regret that this arrived too late for inclusion in the October, 1933, issue of the *Chinese Recorder*.

in the quiet perfection of her homes and temples. There is none of the extravagant excitement of Nikko, the exotic femininity of the Taj Mahal, or the daring heavenward thrust of Salisbury or Lincoln, or the Woolworth building.

Let us then, who are members of the Chinese branch of the Body of Christ, develop our own matter of fact genius—following a Master, who was as much at home in the matter of fact dailiness of home life, as he was in the transfiguring experience of the mountain top.

I had hoped on the mountain top to see Christ transfigured again accompanied by Confucius and Buddha, representing as Moses and Elijah did, the natural and the supernatural, the practical and the 'still small voice.' But it was not to be. My Chinese friends would be the first to admit that they have kept more company with current sociology and 'Union' theology, than with the old teachers of their country.

Both are needed: both have their place: let us be in no hurry. The world is God's world, and the Church of God is His right hand. Britain may fall, America decay, and the Chinese join forces with the Leninists of Moscow. But the Church will live and grow, and none may stop her; for She is God's great act of Man's redeeming, whereby the kingdoms of this world may be made the Kingdom of our God and of his Christ.

RONALD HONGKONG

BAPTIST MISSION WORK IN NORTH MANCHURIA

Mission work in North Manchuria of the Foreign Mission Board of the Southern Baptist Convention is located in various parts of the two most northern of China's provinces, Heilungkiang and Kirin, the work heading up in Harbin. Our North China Mission, of which the Manchuria work still remains a part, also has a mission station in Dairen.

1. *Area of Kirin and Heilungkiang provinces*, 380,000 square miles, equal to the combined area of France and Germany.

2. *Population of the two Provinces*: Chinese 21,000,000, Russians, Mongolians, Japanese and others 1,500,000. Total approximate population (22,500,000) is about one-fifth the entire population of the United States.

I. CENTERS OF WORK AND PERSONNEL.

1. **HARBIN.** Population: 150,000 Chinese, 90,000 Russians, 8,000 Japanese and Koreans, 2,000 Poles, 1,000 Latvians, Estonians and Lithnovians, 100 Britishers, 100 Americans, etc.

We have two gospel halls, one well located in the heart of the city, the other on the River Front. There is a Chinese Christian Day School of forty pupils supported by the local church. The Chinese Baptist Church, membership one hundred, holds its meetings at the central Gospel Hall. There are two preaching (evangelistic) services daily at one Gospel Hall, and one service daily at the other, besides Bible classes nearly every evening. Services are well attended. Thousands hear the gospel. Many saved move on to other regions along with the shifting population of this new country. Many tracts are distributed and numerous scriptures and Christian books sold. Another church, independent in name and work but still Baptist in doctrine and practice which broke off from the original church, having a membership of seventy, supports its own evangelist and conducts a day school.

Mission board workers in Harbin: two missionaries, two evangelists and one Bible woman.

2. **OUTSTATIONS** (eight.) Three of these still have regular evangelists, another a paid lay worker, and one a Bible woman. The others have been without workers since our funds were cut badly two years ago. We also had to discontinue our traveling pastor-evangelist.

The work continues, however, earnest local laymen conducting worship and the missionary making visits for special meetings and Bible classes. At one of such out-stations, where there has been no evangelist for two years, thirty-six were baptized last year, at another thirteen. More time and workers are needed to teach these new converts as well as to preach to the unsaved.

At each of these eight outstations the Chinese now have their own meeting houses or rented buildings for the work and are carrying the incidental expenses. At one a church was organized the past year with a membership of forty. The Chinese population of these centers runs from ten to fifty thousand; combined local population of the eight out-stations is 220,000 or more. No other mission work is being done in any of these towns and cities, except one.

3. SUBSTATIONS (Ten). Some of our out-stations are more than four hundred English miles distant from Harbin, where the two missionaries reside. To reach these places we travel by boat, train, motor bus, cart, or sled.

En route to the out-stations, or on beyond, the missionary or evangelists visit once a year or oftener ten or more other centers where no mission work is being done. These we call sub-stations, at these places we preach on the streets, or in vacant buildings, and hold Bible classes there. Chinese led to the Lord are brought together in groups. Some of these meet regularly for prayer meetings or worship. A few of these centers, like the regular outstations, are county seats each having a population of around 40,000. Their combined local population is approximately 300,000. No other mission work is being done at any of these towns or cities nor in the country districts of which they are centers. In these counties there are many hundreds of thousands who have no way of hearing the Gospel.

Promising Baptist mission work was recently opened in the South Market Section of the great city of Mukden, between the Japanese concession and the city proper. No mission work was being done for the Chinese there. The work is supported by our North China Baptist Association. In view of the fact that its beginning was at the suggestion of the writer, our Baptist Association expects us to lend some assistance there until the work is able to go of itself. We stop off at Mukden for special evangelistic meetings and Bible classes on our way to and from mission and association meetings in Shantung, where centers most of our north China mission work.

II. GENERAL OBSERVATIONS.

1. Manchuria is the Promised Land of the Far East. Its soil is fertile and its mineral and other resources unsurpassed. No wonder its possession is sought. Should God's children be less interested in possessing it as a part of His Kingdom?

2. The 30,000,000 Chinese who have already come here will be joined by millions of others, regardless of who rules these three or four Eastern Provinces, which constitute Manchuria. Only the Chinese can stand well the extreme cold climate, especially that of the two northern provinces. As the Koreans are pressed northward into "Manchukuo," and Japanese settle in greater numbers, to these also should be carried the gospel of our Lord.

3. These people who have come and will come in larger numbers are of a sturdy, pioneer type, and as a rule, are more open-minded and progressive than those inside China proper. As they have come into a new land their minds are open to new truth. They are cordial, appreciative and responsive.

4. Having left their old homes with their ancestral and idol worship, superstition and other heathen practices, they are more open to spiritual truth. Has God not lead them out into a new land that His people may teach them His Law? Should we not give them the Gospel before they are led by agents of the evil one to build heathen temples and bow down to images of paper, mud, brass, and stone, as many, alas, are already doing. Among them are many desperate bandits and other outlaws, but God can save these, even as He has already saved some.

"RETHINKING MISSIONS"

*Action taken by the Chosen Mission of the Northern
Presbyterian Church (U.S.A.) in March 1933*

We have read the report of the Laymen's Appraisal Commission with much interest, but also we must confess with great disappointment. We are not unmindful of the great cost involved and of the labour on the part of so many busy men and women who made the painstaking enquiry, and which has resulted in the carefully prepared report entitled "Rethinking Missions."

The report has much in it worthy of careful consideration especially in the later chapters which take up the different departments of mission work from a practical point of view, but the theological basis as laid down in the earlier chapters and the premises therein contained have so little in common with evangelical Christianity and with the faith which brought us to the mission field, that it is not surprising that we find ourselves in direct opposition to a great many of the conclusions drawn and to the suggestions made in regard to the carrying on of the work.

In this report of over 300 pages, so far as we have been able to discover, Jesus Christ is never referred to as Lord, prayer and sin are referred to only once each and then very casually, while the Holy Spirit and the Scriptures seem to be entirely ignored; *Omissions*, which as defects, are as fatal as they are unaccountable for any who are engaged in making a true evaluation of the work of foreign missions.

In regard to the *Personnel* of those of us who are engaged in the work, we readily confess that both we as missionaries and the work which we have thus far accomplished falls far short of the standards set forth by our Lord Jesus Christ, in whose name we came out; but we rejoice that, "it is not by might, nor by power, but by My Spirit, saith the Lord of Hosts" and that "God hath chosen the weak things of the world.....and things which are not to bring to nought the things that are."

It is our deep conviction that our *Aim* as missionaries is not as set forth in "Rethinking Missions," a quest, "to seek with people of other lands a true knowledge and love of God" (p. 59), but it is to present to them as ambassadors of the Lord Jesus Christ, the complete and authoritative revelation of the love of God and His relation to man as contained in the Scriptures and set forth in the Person and redemptive work of the Lord Jesus Christ, and while we are sympathetic with all seekers after the truth, regardless of their religion, we repudiate the idea that we "should look forward to their (i.e. the present religions of Asia) continued existence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest religious truth" (p. 44).

We would reaffirm our profound belief in the *Supernatural* character of the Gospel, both as to its origin and in its results in the lives and eternal destinies of men, and that "there is none other name given under heaven among men whereby we must be saved." It is, therefore, our responsibility to preach "Christ and Him crucified" both with our lips and with our lives, "in season and out of season" and to see to it that in all our institutions, medical and educational included, definite preaching and teaching of Him is an integral and essential part of the work. Every individual missionary should regard personal evangelism as an important part of his or her assignment, and systematic tract distribution and evangelistic itineration throughout the country districts, which in the past have been two of the important factors in the establishment of the national churches should continue to form an important part of the work of the mission.

Many of the radical changes suggested by the Laymen's Foreign Missions Enquiry's Commission if adopted, would do nothing but cause widespread havoc in the young churches which have been built up in the various mission fields on an evangelical basis. In the case of Korea, at least, we are convinced that

any new workers sent out holding theological views in sympathy with those set forth in the opening chapters of the report, would be of untold harm to the cause for which we have dedicated our lives. While we also emphasize the value of personality, intellectual equipment, specialized training, broad outlook and many other of the *Qualifications* suggested in the report as being necessary for new workers, we state as our conviction that the prime essential is a personal knowledge and experience of the supernatural Person and Work of the Lord Jesus Christ, together with a readiness to receive and to follow under all circumstances, the guidance of the Holy Spirit.

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Work and Workers

Methodist Mission Work in West China:—Beginning with the September, 1933, issue *The China Christian Advocate* will publish in serial form a history of Methodist Mission work in West China under the caption, "Pioneering in West China". This series is written by Dr. Spencer Lewis, Chengtu. Dr. Lewis and his wife have given one hundred and four years of missionary service to China. This series provides opportunity to study the experiences and difficulties of a missionary in a part of China all too little known by missionaries in other parts. We hope these series will appear in pamphlet form.

New Appointments for Members of Chung Hua Sung Kung Hui:—Rev. Arthur Christopher Moule has been elected to succeed Dr. Giles as Professor of Chinese at Cambridge. Bishop Mowll of West China has accepted the Archbishopric of Sydney, Australia. Bishop Holden of Kwangsi-Honan has been elected to succeed Bishop Mowll in West China. The Rev. Percy Stevens was also unanimously elected Bishop of Kwangsi-Honan. It is hoped at the next General Synod in April, 1934 to appoint the first Missionary Bishop for Shensi.

A Pertinent Question:—"In the flood year, Madame Chiang Kai-shek organized a group of women in Nanking for relief of the refugees. Many women went themselves to investigate conditions and to carry aid in person. A Woman's Club, formerly American, now International, has carried on social service work in the city for years. There seems to have come this past year, throughout the city, a wave of desire to do social

service work. Shall the church have no part in this? It is not merely the giving of money but affording men and women an opportunity to share in this privilege. Women love to give and in giving come more deeply to love the One in whose name they give." Bernice R. Illick, *China Christian Advocate*, September, 1933.

Dr. King Chu Resigns Presidency of Cheeloo University:—In July, 1932, The Board of Directors of Cheeloo University granted Dr. King Chu leave of absence for a period of from six months to one year in order that he might take up his appointment as Commissioner of Education for Hunan. This action was taken in compliance with the earnest wishes of the Hunan Provincial Government and the Ministry of Education, and with the understanding that at the end of this period Dr. Chu would resume his duties at Cheeloo University. Since Dr. Chu has not been permitted to relinquish his post in Hunan he has felt it necessary to resign from Cheeloo University. As President he was popular with both the students and staff of the University. He did much towards putting the three Colleges into smooth working order.

Child Victims of Famine:—Shensi has been suffering from famine with, as usual, dire results for children. The Home of the Nazarene, Chinkiang, Ku, has recently taken in some of these child victims in spite of its difficult financial situation. Rev. Ma of Nanking during the summer made a trip to the famine region in order to rescue some of the children involved. He brought back with him eighty famine

orphan children, largely from destitute Christian families. Of these he kept fifty-three, sending the balance—twenty-one boys and six girls—to the Home of the Nazarene. The small number of girls was due to the fact that many girl victims had been sold before the rescue party arrived. The Government granted free transit on the railway for the group; bus service was also contributed. The coming of these additional famine victims brings the total number in the Home of the Nazarene to 120. The new children can for the time being do little to help themselves. The Home still owes the bank \$2,000 Mex. on an overdraft. This overdraft is more than covered by the stock of unsold cloth and thread yarn and dye on hand. It creates a serious situation nevertheless as the stock on hand has not been moving very fast. More thread, for instance, is needed but until funds come in this cannot be secured.

Mass Movement in Southern Yunnan:—The Kados are aboriginal mountaineers living in the southern part of Yunnan. Their first contact with Christianity was through Tai converts who speak Siamese and were in touch with Presbyterian missionaries working up from Siam. Through young Tai Christians a movement began which has grown encouragingly. More than two years ago a Presbyterian missionary reported to the C.I.M. missionaries in Yunnan that there were then over four hundred Kado families who had burnt all their objects of pagan worship and were crying out for Christian teachers. Mr. and Mrs. Willhauck, German Associates of the C.I.M., some time since returned from and reported on a five-months' visit to this Kado field. Fully twenty-five hundred families are now reported to be turning to God from idols, forsaking their demon worship, wine drinking, opium and even tobacco. The young converts and enquirers among them have already built chapels and schools in three places at their own expense. They urge that missionaries settle among them. When with them Mr. and Mrs. Willhauck lived in the poor homes of the people. Mr. Willhauck sometimes stayed alone in a village

center while Mr. Willhauck travelled to distant centers. Persecution has already started. Several have been beaten with knotted ropes. Oppressive taxation is being levied upon them. Young men and women missionaries are now studying Chinese with a view to joining the Willhaucks in developing this opportunity. From *China's Millions*, September, 1933.

A Glimpse at the Year's Work in one Mission Station:—There has come to hand the Annual Station Report of the American Board Mission at Hopei, Tientsin. It gives in brief the outstanding events of the year 1932-3. Of these we select and pass on a few. Stanley Memorial School had 616 students. During the previous year 85% of running expenses came from fees; this year it will be about 90%. In the fall of 1934 it is hoped the school will be self-supporting. In September, 1932, a missionary and local church leaders spent two weeks in a "member to member" visitation. This culminated in a "Renewal-of-Vows" service. Many church members turned up who had been absent for months. A city-wide Religious Education Conference met in the General Work Center of this mission. It was attended by Christian leaders working in the different missions in the city. On November 27th, 1932, a Health Center was dedicated. This provides a one-room dispensary, an examination room, a waiting room and nurse's quarters. There is a resident nurse, a doctor for regular clinic hours, and daily "first-aid" for sick or injured students. In the Annual Fall Retreat for lay leaders more than four hundred gifts, totalling \$397.00, were given one evening. On October 26th, 1932, a regular Wednesday morning religious worship was begun for the students in the boys' and girls' schools. Thus the gap left by the absence for several years of such a service was filled. On January 1, 1933 a committee was organized to raise \$10,000 for a new church building. This was the outcome of a general church meeting held in November, 1932, at which it was decided to plan for this and also for self-support and a full-time pastor. For some time a missionary has been working with near-

by government school students. On December 11, 1932, a group of these led the Sunday morning church service. Many other activities are also recorded, among them assiduous study of "Re-Thinking Missions" and efforts to do better work with less money.

The Nanking F. O. R.:—"Sino-Japanese relations have naturally been the chief topic of interest in the program of the Nanking F. O. R. this past year. Early in the autumn the situation from the American point of view was presented by one of the members of the community who had recently returned from furlough. At another meeting the historical background of the controversy and its inter-connection at each stage with the contemporary European and American situation was clearly and forcefully presented by Dr. T. L. Wang of the Ministry of Foreign Affairs. At another the Lytton Report and the action of the League thereon was discussed. A fourth meeting was given over to the question of sanctions. Two members of the group undertook to present opposite sides of the question, and the whole matter was thus thoroughly canvassed. One meeting was devoted to a discussion of the sanctity of treaties and the degree to which unequal treaties or treaties negotiated by force could be considered as binding. Two meetings were given over to visitors. At one Mr. Covell of Yokohama interpreted the Manchurian situation from the Japanese point of view. At another Mr. Tucker of Union Seminary, New York, told what students in the West were thinking. The last meeting of the term was concerned with Sino-Russian relations. In addition to these meetings, all but one of which had to do with the Far East, there was another meeting when the group heard from one of its members, who had recently visited both Europe and America, something of contemporary movements for peace and international understanding in the West. While the year's program was thus largely concerned with matters of pressing importance to us locally, the group was not wholly without some reminder that it was part of a larger movement to which it could both contribute something and from

which it could draw help and inspiration."

Significant Y.W.C.A. Activities:—At Fusan, Shantung, seven villages have organized local Y.W.C.A. membership groups. They meet twice a month. Each group elects three representatives on the Fu Shan Preparatory Committee of twenty-one members. This committee meets once a month to hear reports and plan a monthly program. It has its own constitution, and an annual budget of \$700 which means self-support. Because the women were illiterate, cramped by bound feet and prohibitive social customs this work had been directed for four years by an inter-village men's committee. Now the men act in an advisory capacity only. The women now chair their meeting, keep their minutes and plan their program. They enjoy a new freedom. Some old women in the villages remarked:—"Formerly from birth to death life was hardship and monotony. Now that is all changed. The girls are free from many fear. Our daughters can now keep our accounts, write our letters and even buy and sell. Now the men recognize them as individuals in the home, not as fixtures"... During the year the Y.W.C.A. provided a training course for women going to villages to do religious education work. The principles of education, child psychology and the art of story telling were among the courses given. These women came to realize for the first time that religion deals with the whole of life, and that conversion comes not only through supernatural power, but also more primarily through continuous growth.... In another center more than fifty country women came from various villages to attend a discussion class. Seventy was the number set but each brought a friend. They got first-hand experience of fellowship and new light on Christianity. So deep was their appreciation that they raised money which they finally gave to their church.... In the Industrial Department of the Y.W.C.A. club projects have played a large part in helping girls to self-realization during the past year. Most of the girls were originally illiterate. But after some months of class work and club experience they began to do

for themselves things they were formerly unable to do. A club in Shanghai planned and carried through in its own district a health campaign. Girls in Tientsin pulled and worked together for the establishment of their own center in the mill district. The girls are also learning to think in terms of the betterment of their whole group and not just of their own benefit.

A Returned Missionary Views the Christian Movement in China:—Dr. Ralph A. Ward, missionary of the Methodist Episcopal (North), writes these trenchant words in a recent circular letter.

"Has the Christian Church in China a program or a message—or both—or neither? Fifty years ago it was sure of its message. Ten years ago it was sure of its program.

"It has an abiding message. Theologians may differ. But the central fact of Christianity is that those whose lives are touched by Jesus are changed. That is its message.

"'Programs' and 'policies' are formed for specific problems. The periods for which they are needed come to a close. The Church in China continues to work, somewhat in confusion, on much of the program which it saw clearly ten years ago. More of that program still is needed than superficial and long range criticism realizes. Presently, however, the message of Christianity will express itself in programs and policies which have been adjusted better to present conditions.

"Since returning to China this year, I have been amazed at the certainty of the value of Christianity in China on the part of missionaries and Chinese Christians in contrast to the uncertainties and confusion and academic questioning of the missionary enterprise by people in America. It would be helpful if more Americans, even those who are regarded as "missionary specialists" could spend a period of years here in first hand touch with the realities of non-Christian communities and those other contrasted realities in the lives of persons and communities in which the Gospel has become a factor.

"The decrease in foreign missionary funds from America is causing

great hardship and a handicap to the development of Christianity in China. Whole valuable sections of the missionary enterprise here are collapsing.

"But the missionary collapse stands in sharp contrast to the virility of Chinese Christian groups. They are only a handful. Yet like the bamboos on their hillsides they bend to the storm but are not uprooted. Our major Christian schools, under Chinese leadership, continue. In many places they are the best institutions of modern learning. Their attendance is greater than at any time in a decade. The political opposition to Christianity which was so intense several years ago has passed away. Many people have been so disillusioned by political failures and are so conscious of the needs of their country and of their own personal needs that they look to Christianity or to anything else which may seem to present real hope. President James L. Ding of the Anglo-Chinese College in Foochow, said this spring, 'You do not need to preach to our students about their own needs or the needs of their country. When in keen distress they recognize those needs. What they want to know is how to meet them. If Christianity has anything effective to offer they want it.'

"Christianity has an adequate message. Its program of helpfulness is being adjusted to new conditions."

Endowment Funds for Churches:

—"Anything can be made useful or harmful according to how it is used or abused. Rice or bread which is called the staff of life will make a person sick when one overeats himself. But we do not for this reason stop eating and starve ourselves to death. People who criticize or condemn endowment funds think only of the possible evils. But they should think of their benefits and try to control them so as to eliminate the abuses.

"Endowment funds are not a new thing in China or in the West. The Chinese temples, charity organizations and provincial guilds are all more or less endowed. Many Churches in England and America have enormous endowments. Bishop Sherrill of Massachusetts is now trying

to raise a Diocesan Endowment Fund of \$1,000,000 gold. Such funds are being raised in America all the time. Had it not been for some endowment funds in their possession, the New York Board would be cutting not only 10% of their appropriations but several times this percentage.

"When the Chinese Board of Missions requested the House of Bishops to elect a Bishop for the Shensi Missionary District several years ago, they did not think the annual apportionments a sufficient guarantee of his stipend and they demanded an Endowment Fund to satisfy the requirements of the Canon. At that time, the House of Bishops did not have any Chinese members and at least a majority of them believed in Endowment Funds.

"No matter what a person says, everybody who is not a beggar acts on the principles of endowment funds. Bank accounts, life insurance policies and property of any and every kind are different forms of endowment. If this principle is pushed to its logical conclusion, we shall see people living from hand to mouth. Why should they save money for their children? Why do they not allow their children to cultivate manliness and manhood to educate and support themselves? Their children, it may be said, are too young to do anything. But the members of a poor congregation are too poor to be self-supporting. With the exception of the difference in ages, their children and such congregations are facing the same difficulties.

"Now may I answer some of your objections? The endowment funds under mismanagement may disappear altogether. Regulations may be adopted to safeguard their existence. One regulation will be to make no personal loans no matter who he is and no matter how much interest he offers. This has been our Hsiakwan practice since the start. Of course it is possible to offend people, even "the pillars" of the congregation. When this is made a law of the Medes and Persians, people will come to understand and none will ask for loans from this fund. This is our experience. We must be

frank and honest enough to confess that there are abuses in the Church. Do we for this reason advocate the closing of such churches and the refusal to open new stations?

"It has been said that people are using Mission funds to establish their endowment funds and that it is, indeed, "heartless" to store up money which ought to go to share the common burden of the Board of Missions. I am afraid here is a confusion of thought; the Board of Missions has not come to the point of utter destitution (shown by their still guaranteeing to pay appropriations, though they be cut a certain percentage) to need the pooling of resources even from the mission stations. Again, is it not the hope, too often expressed, of the Board of Missions and their representatives that the Chinese churches must shoulder their own responsibility and be self-supporting as soon as possible? They say that a congregation must be self-supporting first. By delaying their own self-support and starting their endowment funds, they allow the Mission to support them and use the money which should have gone to their self-support to accumulate as their endowment funds. Matters are not so simple as they appear. These are special contributions and they will never be given if without these endowment funds. It will be ideal if people will give as much to current expenses as to endowment funds, but human nature is not so constituted. Our experience at Hsiakwan is that instead of having reduced the usual offerings, they have actually been increased. We must choose one of two things, either of having this endowment fund with the usual and even possible increased offerings or no endowment fund with no hope of self-support for many years to come and none of these contributions going to the usual offerings. The Kaifeng method has proved to be the quickest and most economical way to attain self-support. Some years ago at the request of the congregation, the Canadian Board of Missions granted the Cathedral three years' appropriations in a lump sum with the understanding that there would be no further financial help from the Home Church. On the receipt of

the money from Canada, the congregation immediately raised a similar amount themselves and this Fund has been growing all the time. The Kaifeng Cathedral has been self-supporting from that day. Had it not been for this arrangement, the Canadian Church would have supported the Cathedral all these years and would still be contributing to their financial support.

"A third objection is that endowment funds will kill the giving spirit of the congregation and that we are providing for the next generation who should look after themselves. We who are working for endowment funds are not so old that in the normal course of affairs we expect to die in a year or two. We do hope to enjoy the fruits of our efforts for some years. But if we do die, what does it matter? We have the faith and the love in the bringing up of our children, why not the same spirit in the building up of the Church? Frankly speaking our endowment funds are only partial endowment funds, say about 50%. China is facing a crisis and people are getting poorer all the time from natural and human causes. People may get poor any time nowadays. It is very risky to depend upon current offerings to maintain self-support for some years to come. The average member is not rich. The well-to-do are not too generous to give and the poor need help themselves. We need to be educated in our giving. Under such circumstances, my conviction is that endowment funds will encourage people to do something towards self-support. The giving of money towards self-support is a Christian duty but not a legal claim. When people see that under no circumstances, however hard they may try, can they ever attain self-support they will do nothing. Discouragement leads to inaction. But when they see that with the help of the endowment funds and also by extra exertion to raise the other 50%, they may attain self-support; they will certainly go ahead and try their best to attain this goal. Encouragement generates courage and action. If the time comes when the congregation will need no help from endowment funds for their current expenses, we have excellent examples of the Church of

England and of the Protestant Episcopal Church of America of how to use our endowment funds.

"When our congregation is able to maintain self-support; the income from the endowment fund may be used for the opening of a chapel, the starting of some country work, the opening of a new station, the doing of some institutional work and one thousand and one other things.

"I am not such a crank as to advocate an endowment fund for every congregation. There may be churches where endowment funds may not be necessary or even may become a hindrance. Let each congregation work out its own salvation. There seems to be an idea abroad that no endowment funds whatever are necessary or should be allowed....." Extracts from a letter published in *District of Shanghai Newsletter*, September, 1933.

Another View of Endowments: -

"An endowment is a permanent fund set apart for the support of a person or an institution. It is supplied usually by one person for another, or by one group of persons for others who shall come on the scene later. A man prepares for his own old age, or for the support of his children. An institution prepares for the future continuance of its work. Now the best use of endowments is; (1) for persons or institutions that, in the nature of the case, cannot be self-supporting,—the aged and infirm, orphanages, charitable institutions of all kinds; and, (2) for the greater usefulness of persons or institutions which are already hard at a work which could be made more effective by an increase of funds; and, (3) by making the funds somewhat flexible and universal in their use.

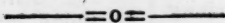
"When these principles are applied to Christian churches, it would seem to mean:—(1) that endowment funds should not be used in parishes where there is reasonable hope of self-support, but for little churches or mission stations which could not otherwise be kept going, and for works of human charity, of which there are all too few among our churches; (2) that such funds should never be applied to ordinary

running expenses but only to greater usefulness by work which could not otherwise be kept up; and (3) that there ought to be a wise provision made whereby the funds could be taken from an unworthy group and applied elsewhere in a more effective way. This might mean that the diocese should work for endowment rather than the local church, giving the diocesan authorities the right to allocate funds where they could be of best use.

"It seems to me a misnomer to speak of endowments as a means of self-support. The two terms are contradictory. If you are supporting yourself you are not dependent upon other people's funds. A heavily endowed church which cannot raise enough money from its own members for its running expenses, is not self-supporting and ought not to have the same representation that is granted to truly self-supporting churches!

"Our Chinese friends seem quite agreed that it would be wrong for the American Church Mission to

endow the Chinese churches. It is carrying this same principle out that makes some of us say that one group of Christians should not endow another group of Christians within China—certainly not another group which ought to be able to support itself. A nation does not run its government by endowments but by taxation and lays up heavy debts for future generations to pay. It calls upon its citizens for an increased and continual consecration of their wealth to the needs of their homeland. This seems to me in many ways more Christian than the method of endowment. It expects more of others rather than less. I should like to see endowment funds started for missionary work in this diocese and for many forms of human service whereby unfortunate people can be rescued and helped into real life. Any excess funds which a local church may fall heir to, could well be applied thus." W. P. Roberts. *District of Shanghai Newsletter*, October, 1933.



Notes Contributors.

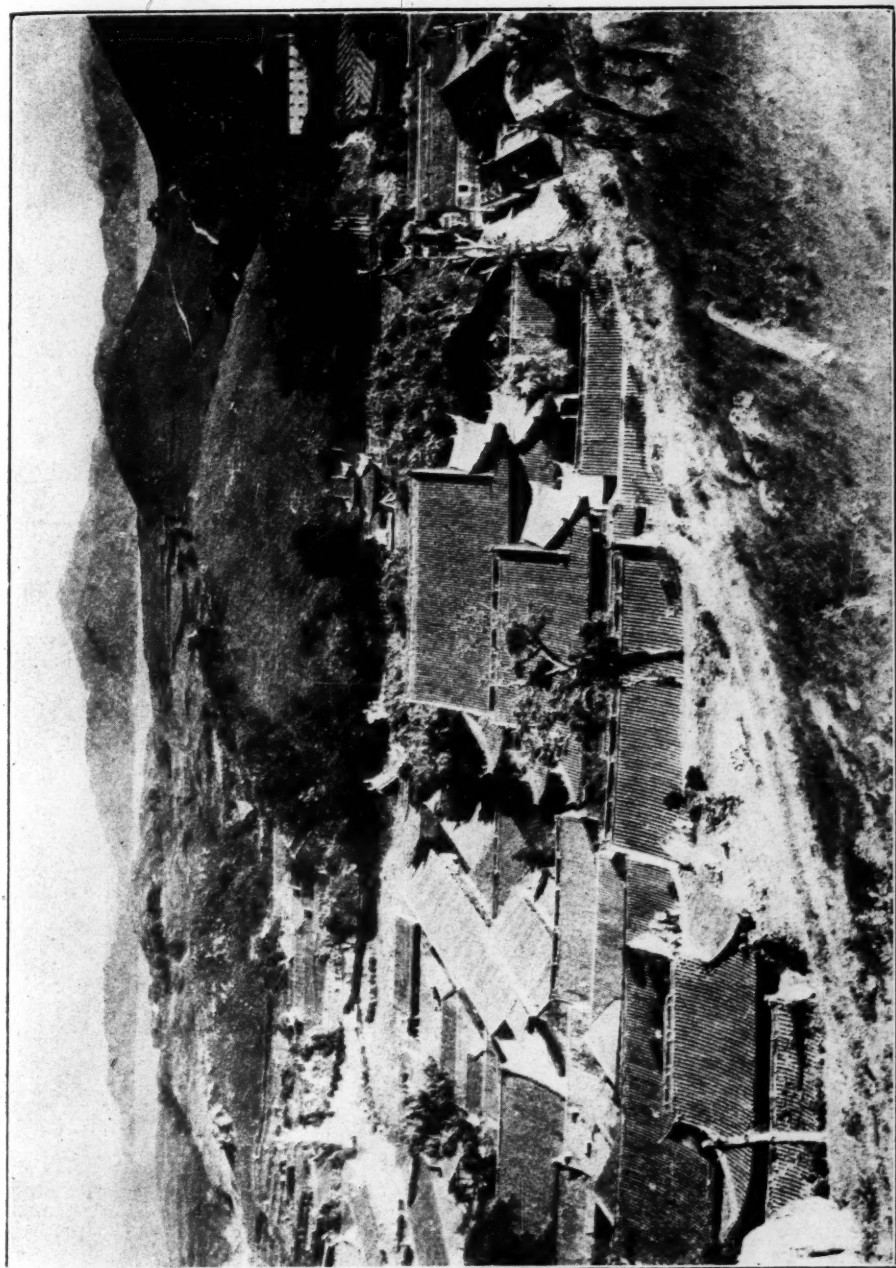
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MONASTERY OF UNIVERSAL SALVATION, POOTOO.

This name dates from 1699 A.D., the 38th. year of Emperor K'ang-hsi.